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75 Years on Navajoland

by GARY KLUMPENHOWER,

Missionary at Toadlena, New Mexico

III

THE FUTURE

We do not know all that God has planned for the future. But upon the basis of God's promises we are confident that the Christian church on Navajoland will stay. In the middle of a world of problems and troubles the church of Jesus Christ, including the Navajo churches, shall remain. Christ Jesus is King of the church. He shall keep it to the end of time. Navajoland as in all other places we see the gates of hell all around us. But the power of Christ is stronger and the gates of hell are crumbling. It is with confidence in the power of Christ that the churches on Navajoland are looking into the future.

The Navajo churches find themselves in an environment

employment off the reservation by working for the railroad. But the job opportunities that were available could not supply the demand. And so the Navajo Tribe began to encourage private industry to build on the reservation. Cheap labour has made this offer attractive to some industry, and as a result more of the people are finding employment. We cannot expect the income level of most Navajo families to continue to increase in the future.

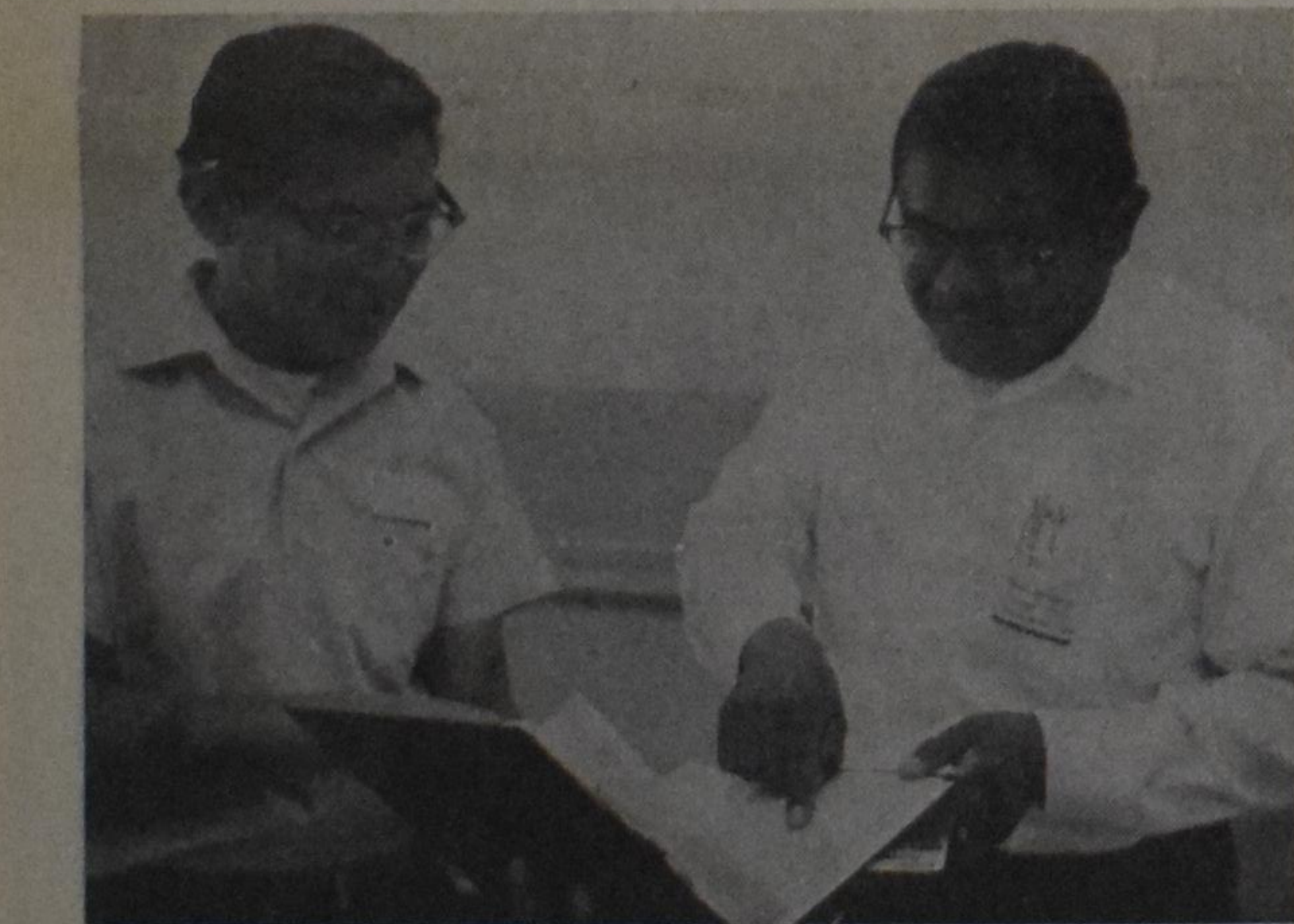
These changes have brought about a very sudden cultural change on Navajoland. The Navajo finds himself suddenly caught between two cultures — the white man and traditional Navajo.

The results are not always so good. Traditional Navajo ways of discipline and religious beliefs have broken down and have not

and were mainly sheep herders. They used to have much time to spend on church activities. But this is changing fast as materialism is now beginning to creep in. In this also the church must give guidance and correction.

The results of an emphasis on education is also noticeable in the church. The emphasis today in the churches is on organization. Four of the mission stations have already become organized churches with their own consistory. Steering Committees have been formed in most other mission stations. These are men selected by the church members to assist the missionary in his responsibilities. Gradually these churches and mission stations are taking over more of the financial responsibilities. It is encouraging to note that the Navajo leadership is taking a positive approach to its responsibilities. We are seeing a maturing church, and we have reason to believe that this maturing will continue.

The churches on Navajoland are there and they are there to stay. The churches are greatly challenged by the need for the gospel in that area. There is hard work being done. The Word of God is shared by missionary and members of the churches. Church life is exciting. But at the same time it continues to be very difficult to be a Christian in a largely pagan environment. Pagan land is Satan's territory. And Satan will never give up a soul to Christ without putting up a hard struggle.



Navajo Christians are taking over leadership in the churches.

where progress and education are the emphasis of the day. Ever since World War II, the Navajo people have really begun to discover themselves as a people in a large world. Navajo men were recruited in the armed forces, and many of them were extremely useful as code talkers during the war with Japan. The Navajo language was used as a code all during that war and no enemy was able to decipher such a strange language. When these war veterans returned home they told about exciting things of the world outside. These men began to stress the need for more education for the Navajo. They realized the value of education if the Navajo people were to maintain any place in a modern world. It is through the urging of these veterans that a tremendous student explosion occurred on Navajoland. The Navajo Tribe encourages its young people to enter universities all over the nation. The Tribe is offering scholarships to its students in universities.

But the Navajo also discovered that their old horse and sheep economy cannot compete with white man's cars, trucks, television, stereo, and other things. In order to have some of these wonderful things he needed money. A search for employment began. Some Navajo men found

always been replaced. There has come much unrest and much frustration. In many instances family life has broken down. The Christian Church on Navajoland finds itself in a world in search for security and meaning in life.

The changes on Navajoland have also brought about changes within the churches. In the past the Christians were unemployed



Growth of the churches all over Navajoland has brought about the need for larger church buildings. This Toadlena church building was built in 1968.

I QUIT PRAYING FOR THEM

When I changed my praying for my wife and children great things happened. My own attitudes changed. I began to see the members of my family in a new light. They became real persons. And it became easier to love them more deeply in spite of faults. Mistakes took more a minor role in relationships.

Often in the past I prayed prayers like, "Lord, help my son to be a good boy. Change his attitudes. Lord, help him to a double dose of divine love. May he be kind and more pleasant in all our family relationships. Help him to be obedient."

For my daughter I prayed that she might know Christ's love and discern, as she grows to maturity, what true love is in every relationship.

For my wife I prayed that God might give her strength for all her duties in the home. I prayed that she might have plenty of patience with the children and that she might get all done which should be done to keep our home going smoothly. I prayed that as a busy mother she might have extra helpings of grace.

Then one evening it happened. I was alone when suddenly it struck me that this kind of praying must stop. It seemed my prayers really didn't help. If anything, the children knew less about love than in their earlier years. Traits such as caring and kindness, I feared at times, were decreasing. And I realized I must stop praying for them. I realized I was praying for the wrong person. I was short in praying for the one who really needed prayer.

So I stopped praying prayers like the above for my family. I realized that if my children were to know Christ's love, then I, as their father needed to experience more of Christ's love and make that love visible. If they were ever to learn true love in relationship to others then I needed divine aid to demonstrate true love in all my relationships with them and others. So my prayer

turned to "Lord, make me fit to live with, loving and kind, like You are to me."

I stopped praying prayers like the above for my wife when I realized that my job was not to make her good but to make her happy. I realized that my prayer should not be for God to help her get her work done. It was to ask God to help me see those places where I could help her and make it easier for her. My prayer now turned to "Lord, make me a real 'helpmeet', eager and happy to do all I can to make my wife happy." I realized I was the one who needed extra helpings of God's grace.

And you know, from that night on my world was changed. My home changed. It suddenly seemed that my wife and children changed. A new atmosphere of love pervades the house and even the car when we go driving. The children seem more kind. And it all started when I stopped praying for them and began to pray for God to give me a new attitude; when I asked God to help me refrain from all which might hurt those I love or hinder relationships; when I told God that I want to do all within my power to do what needs to be done to make my children and wife happy. Something happened when I wanted God to change me more than I wanted Him to change other persons.

No, it hasn't all been perfect. I goof and I'm sorry. But I've learned that my family loves me right through my mistakes.

Of course I still pray. My wife and children are as much in my prayers as ever. But now my prayers are primarily prayers of thanksgiving for each one. And I believe that God desires this kind of praying because it also honors Him who gave each one to me. Yes, life really took on a new meaning and happiness when I stopped asking God to change others and asked Him to change me.

24th International Geological Congress

ALLENDALE — A research report by Dr. John R. Henderson, Grand Valley State College assistant professor of geology, has been accepted for presentation and publication by the 24th International Geological Congress, which will meet August 21 to 30, 1972 in Montreal, Canada.

Over 11,000 geological scientists from 114 countries are expected at the conference sponsored by Canada, and held under the patronage of His Excellency The Right Honourable Roland Michener, Governor General of Canada.

Dr. Henderson's report, entitled "Deformation of the Chief Lake Batholith, Ontario (near Sudbury), Canada," is one of 800 technical papers selected for presentation and publication from more than 2,600 submissions.

The International Geological Congress, meeting every four years, was last held in 1968 in Prague, Czechoslovakia. In addition to technical sessions planned next August in Montreal, the Congress will offer 92 field trips for participants, including several to Canada's Arctic Islands.



Old church building at Toadlena Mission erected in 1916 and in use until 1968.

TEAM QUOTES CHAD PASTORS, 'SEND US MORE MISSIONARIES'

WHEATON, Ill. (EP) — Two national pastors of Chad in central Africa are calling for American and Canadian churches to send more North American Christians to help evangelize and teach Chadians.

Pastor Jeremie Ndjelardje, president of the 62,000-member Evangelical Church of Chad, and Pastor Abraham Beitiga, pastor of a 600-member church at Kelo issued the call through The Evangelical Alliance Mission (TEAM).

The mission recently scheduled a 12-week tour for the African visitors among 70 churches in the U.S. and Canada so they could express their thanks for missionaries already serving in their country.

The gospel has been preached in 20 of the 70 language tribes in Chad, but only seven are in writing. Two tribes have the New Testament but none of them has the entire Bible. Chad wants more missionaries, the pastors

said, to help put their languages into writing, to teach their people to read, and to help translate the Scriptures.

Which kind are you?

Church members come in all sizes, shapes and inclinations.

(1) Some are like wheelbarrows — no good unless pushed. (2) Some are like canoes — they need to be paddled. (3) Some are like kites — if you don't keep a string on them they'll fly away. (4) Some are like footballs — you can't tell which way they are going to bounce next. (5) Some are like balloons — full of wind and likely to blow up unless handled carefully. (6) Some are like trailers — no good unless pulled. (7) Some are 100 per cent members — in regular attendance and very co-operative. Which one are you?

READ THE OUTLOOK

Contents February Issue:

One "Word of God" or three?
Reformed Theol. College of Nigeria
Bible and Church Creed
etc. etc.

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Church Announcements

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minister of Maranatha), Rev. J.
Kuntz of New Westminster, B.C.
to Peterborough, Ont., Rev. Dick
G. Los, Jarvis, Ont.

Declined
to Fruitland, Ont., Rev. J.
Kuntz of New Westminster, B.C.

CAN. REF. CHURCHES

Called
to Lincoln, Ont., Candidate A.
H. Dekker of Armdale, W. Aus-
tralia, who has accepted this call.

FREE CHR. REF. CHURCH

Called
to Toronto, Ont., Rev. C. Pronk
of Aldergrove, B.C.

Accepted
to London, Ont., Rev. A. Ste-
houwer of Chatham, Ont.

YOUTH SERVICE IN ST. THOMAS, ONT.

Sunday evening, February 27, a
special youth service will be held
at the First Christian Reformed
Church, Elm Street, St. Thomas,
Ontario. The service starts at
7 p.m.

The congregational singing will
be accompanied by organ, piano
and several other musical instru-
ments.

Young People will take part in
the liturgy: reciting the Apostle's
Creed, reading of the Scriptures,
taking the collection and special
singing by the Young People's So-
ciety.

The Proclamation of God's Word
will be done by Rev. L. T. Schaak-
wyk.

After the service all young peo-
ple are invited to come to the
basement for refreshments, fellow-
ship and a sing-song.

On and on God is leading you, put-
ting His hand on this and that,
hedging you in here, and holding
you up there; and it is always love
that does it. There is always a
more marvelous unfolding of His
love in these acts of God as your
own heart responds, and as you
submit to His Kingship.
G. Campbell Morgan

Clinical (Supervised) Education for Clergymen on the move in Holland

by N. VANDERKWAAK

Some time ago I shared some
information with our readers
about Supervised Pastoral Edu-
cation programmes offered to
ministers in Canada. S.P.E., also
called Clinical Pastoral Education,
started in the U.S. some 35-40
years ago, to help ministers in
their pastoral work in parishes or
institutions such as jails, hospitals
etc. This movement, which has al-
ready been of tremendous help to
many clergymen and has help im-
prove the quality of pastoral care
greatly, is starting to grow in
Holland and Europe. Dr. Heye
Faber who took S.P.E. training

in the U.S. writes the following
in a recent issue of The Journal
of Pastoral Care:

In 1960 Holland had nothing in
the field of clinical pastoral edu-
cation. Today we possess a Coun-
cil for Clinical Education, five or
six centres, a number of Univer-
sities teachers and a Journal. The
influence of the movement is
growing even outside the fron-
tiers in countries such as Ger-
many and Switzerland.

The movement in Holland was
strengthened by the presence of
Seward Hiltner for nearly five
months in 1970-71. He lectured in
Universities and clinical training
centres and talked with those ac-
tive in clinical education and pas-
toral psychology. Most of the su-
pervisors Hiltner found here had
had part of their training in the
U.S.A., often in Topeka at The
Menninger Foundation, where they
had studied with him.

Hiltner made us aware of the
special characteristics of the Eu-
ropean situation in comparison
with that in the States. Americans
tell us that clinical education has
become part of the Establishment
of theological education. We in
Europe have the feeling that we
are just beginning and that the
Establishment is not yet quite
convinced, indeed is often doubt-
ful of the value of this education.
In the States psychiatrists and
staff persons in general hospitals
are accustomed to cooperation
with ministers. In Europe the
presence of ministers in psychi-
atric and general hospital is ac-
cepted as normal, but they often
lead a rather lonely life there.
They must learn to make their
"image" real. In America churches
and theological schools have not
only accepted clinical education as
a normal part of the preparation
for the ministry, but often draw
new inspiration for their work
from the experiences gained in
the clinical education movement.
In Europe the identity of the min-
ister is still mostly sought in an
education with a strong accent on
the past and on historical studies
or in traditional views of the role
of the minister in society.

of the celibacy problem!). It is
one of the important aspects of
clinical education and of the urban
training movement, which is now
reaching the shores of Europe al-
so, that it provides ministers with
a new sense of identity and there-
fore with new inspiration and
hope. It gives them also the tools
for building contacts with pro-
fessions outside their own field
like psychiatrists, clinical psy-
chologists, social workers and
physicians.

A great deal of doubt and even
resistance among church leaders
and professors of theology is evi-
dent. They are not easily con-
vinced that the traditional authori-
ty of the minister and his knowl-
edge of history and dogmatics do
not work like they used to do.
The resistance is even greater be-
cause the decline in the churches
becomes more threatening every
day. The freedom to experiment
with new ideas is rapidly disap-
pearing in European church life.

Meanwhile the movement in
gaining ground — even here and
there with the help of some fa-
culties and church officials. Hol-
land is at the moment still more
or less a kind of centre to which
people from Germany, Switzerland
and even South Africa are looking
for guidance and help. But this,
as we hope, will soon change. In
the past a number of pilot courses
in clinical training have been given
by Dutchmen in Germany. Ger-
many itself now has one centre in
Hannover with an accredited su-
pervisor trained by Dr. W. Zijl-
stra in Holland. Some people
trained in the U.S.A. are working
at Universities and Seminaries and
this will extend our facilities in
the near future considerably. The
Germans are planning an Ameri-
can-European encounter in the
summer of 1972. In Switzerland
an organization of a nation-wide,
post-university training of minis-
ters on the basis of the clinical
training method will start in the
winter of 1971-1972. Some pilot
courses conducted by Dutchmen in
1971 prepared the ground for the
Swiss effort. Some people feel
that the time is ripe for a Euro-
pean journal in which we can ex-
change information and experi-
ence. I hope that this can be
realized and that it will help to
keep up the contacts with our
American colleagues and friends.

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commemoration of 20 years of Christian Day School operation
in Hamilton I would like to publish a booklet tracing the
history and growth of the school. If you have pictures please
send them for copying. If you remember incidents — funny,
serious, whatever — I would like to hear from you. You
need not send your information in "polished" form. You can
send it in any language you choose; we'll translate it (in-
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DATA CENTRE

Feb. 21-Mar. 24 Children's Art Exhibit, Calvin College FAC
9 a.m.-9 p.m., Mon.-Sat.

Feb. 26 1972 Annual Meeting of the C.J.L. Foundation,
Humbergrove Vocational School, 1760 Martin
Grove Road, Rexdale, Ont. Dr. Bernard Zylstra
will deliver the keynote address: "Do Christians
Have a Political Future?"

March 2 P.T.A. meeting in the school auditorium of the
Hamilton District Christian High School.

March 10 The Simcoe League is holding a music night
called "Festival 500+." Groups and soloists will
entertain by singing and playing. Proceeds to
S.W.I.M. Central Peel S.S., 32 Kennedy Rd.,
Brampton, Ont. 8 p.m.

March 18 Second Annual Recitation Contest, Galt, Ont.
Chr. Ref. Church, South St. 8 p.m.

The fourth lecture in the AACS-sponsored Discovery III series
Explorations in Contemporary Living, "Christian Education in the
1970's", will be held in the following communities. The topic is
"Organizing the School for Learning". (Where no location is men-
tioned, check local announcements.) Starting time 8 P.M., unless
otherwise indicated.

Team A: Dr. A. DeGraaf

Feb. 24 Toronto, Ont. Ontario Inst. for Studies in Edu-
cation, 252 Bloor St. W.

Team B: Adrian Peetoom

Feb. 22 Telkwa, B.C. Telkwa Chr. Ref. Church, Highway
16.

Feb. 23 Terrace, B.C.

Feb. 24 Victoria, B.C.

Team C: Mr. John Nieboer

Feb. 22 Winnipeg, Manitoba.

Feb. 23 Guelph, Ont. John Calvin Chr. School, 290 Wa-
ter St.

PENETRATING QUESTIONS

A man stands before an open window on the twelfth floor of a building in New York City, ready to jump. Just as he puts his foot on the windowsill to leap, a girl enters the room and is shocked by what she sees. This girl happens to be a Christian. Of course she is upset and she shouts to the man not to jump, because there are so many reasons why life is worth living. "Okay," the man says, "mention just a few reasons." This is a hard question to answer on the spur of the moment. The man sees her frustration and says that he would like to know not a few, but just a couple of good reasons why he should not jump. Still the girl is unable to give him a couple of good reasons. The man, ready to jump, asks her for one good reason why he should keep on living and not take his own life. The girl thinks hard, very hard, but cannot even give ONE good reason why life is worth living. A Christian girl faced with the emergency situation of a man who wants to commit suicide, cannot think of one single reason why this man should let his intention go. Then the curtain falls.

There is a man who thinks he has reached heaven. Upon entering through what he thought to be pearly gates, he meets a receptionist who asks him different questions. The most penetrating question is why he thinks that he has made it. And then the man tries to list quite a few points in his favour. He knows his "stuff", at least he thinks he knows it, he always went to church, he knows the confessions except that now and then he gives a wrong answer, he knows the Bible except that he sometimes gets mixed up about the authors of the bible books. But in spite of it all he is in heaven, or is he? The receptionist, however, tries to make it clear to him that religion is something more than knowledge. In fact religion is not primarily a matter of the mind but a matter of the heart. And therefore she sends him away, because he still has a long way to go if he will find the Lord. He cannot let someone else go for him, not even his church. He has to do it alone. He himself has to be confronted with God. So there is no other way than to leave his imaginary heaven and go the way of surrender. Then the curtain falls.

These are only two fragments of a number of sketches and skits which the "Covenant Players" present to their audiences. We have attended one of them and returned home, deeply impressed. Here was not only Christian drama, excellently performed, but these people have a message. And this message is very penetrating. What answers do we, as Christians, have for a world which is at the brink of suicide? What conception do we have of heaven? Where do we get the right to criticize sermons if we do not consider them more worth than twenty-five cents. How big a role does money really play in our lives? What does my neighbour expect from me as a Christian and what is my Christian reaction to that?

Certainly the "Covenant Players" provide humor, very fine humor, but their questions should cut more deeply. What does your Christian conviction really mean? Is it only a matter of opinion or is it a matter of living?

The striking thing with the "Covenant Players" is that they attract the youth. The evening which we attended was pretty well all filled with young people of between 15 and 25. There were a few older people, but they were an exception. That may be too bad for the older people, since they have missed something worthwhile. But it is very encouraging to see so many young people take an interest in what the "Covenant Players" have to bring. It means that they want to take their role as a Christian seriously. That they want to wrestle with the questions and it is safe to assume that this wrestling will not stop, until they have found the answers. The Christian answers.

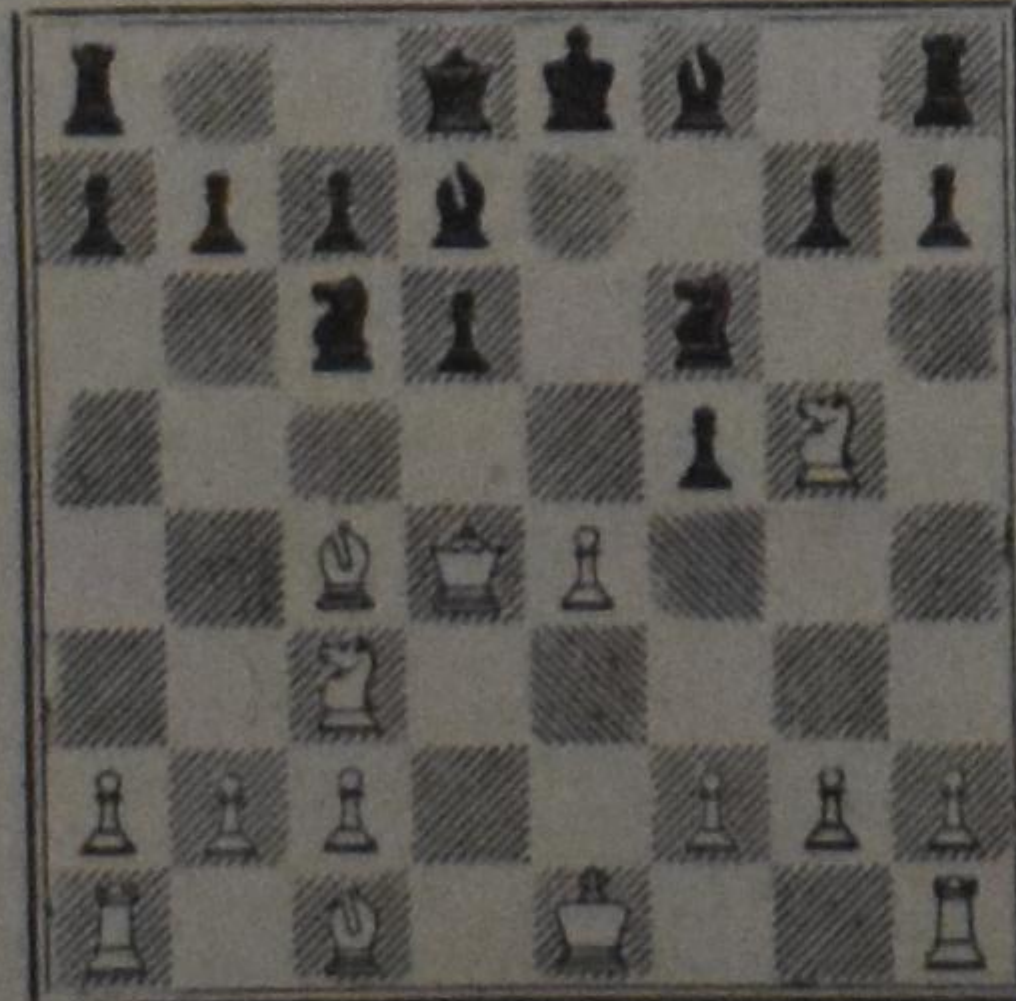
D.F.

Let's Play Chess

Editor: Charlie Hess

FOR YOUR ENTERTAINMENT

Since we live under the new rule that every third issue of the month will carry something interesting in the field of chess which has nothing to do with the ladder game, I present a regular game today. The regular and not too strong chess player makes his mistakes commonly in the opening already and will be defeated on the basis of the wrong done in the beginning. The game I have in mind went as follows: 1.P-K4 (e4), P-K4 (e5); 2. N-KB3, (d6); 3.B-QB4 (Lc4), P-KB4 (f5); 4.P-Q4 (d4), N-KB3 (Pf6); 5.N-QB3 (Pc3), PxP (ed4)?? (this bad move neglects to strengthen the black position and helps white to win); 6. QxP (Dd4:), (the white Q got a central place! just as a gift), B-Q2 (Ld7); (again a weak move; what is accomplished by it?); 7.N-KN5 (Pg5), (makes ready for a serious attack), N-QB3 (Pe6) (blind for the threatening dangers, black begins to attack the white Queen in the center). Look at this position:



Black is lost due to his failures: 8.B-KB7ch (Lf7 sch), K-K2 (Ke7); 9.QxN!ch (Df6: sch), KxQ (Kf6:); (not 9 - PxQ (gf) because of 10.N-Q5 mate (Pd5 mat); 10.N-Q5ch, (Pd5 sch), K-K4 (Ke5); 11. N-KB3 ch (Pf3 sch), KxP (Ke4:); 12.N-QB3 mate (Pe3 mat).

This game is not only interesting but also very instructive. You may just check again and again where exactly black failed, making white's way possible for such a surprising combination.

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Orthodoxy and the Bible

①

(A Critique of Protestant Orthodoxy in the Light of the Bible)

By Paul G. Schrotenboer

We have a crucial concern in this article: how do we understand the Bible? Our task is not so much to distinguish ourselves from others who—so we may think—understand the Bible less perfectly and respond less obediently; but our concern is rather to look squarely at ourselves. We must put our hand in our own bosom and ready ourselves to listen to God. I am reminded of the saying of Pogo, the comic strip character: "we have met the enemy and it is us." The topic is: Orthodoxy and the Bible.

In the Basic article of the Association for the Advancement of Christian Studies it is said, "We confess that the Bible is the Word of God in the sense of the historic creeds of the Protestant Reformation." I quote this to illustrate an interesting phenomenon.

It is remarkable how often this statement has been misinterpreted, even by highly educated people. Many have taken it to mean that the Association commits itself to the summary and interpretation of the Bible's message that is given in the Protestant creeds. Actually it says no such thing. What it does is to state how we understand the Bible to be the Word of God, namely in the same way in which the framers of the creeds understood the Bible to be the Word of God. Not in the liberal or Barthian sense, but in the sense of the historic creeds. This frequent misreading illustrates how easy it is for us to allow our minds to follow only old and familiar paths. It illustrates also the grip of conservatism on our thinking.

The position we take is that the Bible is a fully trustworthy and authoritative Word of God. We believe and confess that God has given us his word in Scripture and that you can depend on it even as you can depend on God Himself. The only true response is to trust and obey.

This position marks us as orthodox Protestant people, for orthodoxy has always wanted to be true to the Bible. Our controversies have in very large part centered around whether this or that teaching conforms to what the Bible and the Confessions teach, and whether this or that questionable practice is permitted by Scripture.

It should be stated clearly at the outset that whatever we say about Calvinistic orthodoxy is said from the stance of wanting to obey the Word of God in Scripture, not to be up to date, not to be different, not to be scientific, but just to be obedient. The only justification for our considering in a somewhat critical way our long accepted way of understanding and using the Bible is that we seek for a way to depend more heartily upon the Word and obey it more readily. This article is intended as a kind of self analysis.

Our contention is that orthodoxy, in spite of its good intentions and commendable achievements, has at times hampered our dependence upon Scripture and has contributed to our lack of obedience and our misunderstanding of Scripture.

Let's face it. We can't go away unscathed from this critique. The reason is that the Word of God is a sharp sword that pierces to the depth of man, even orthodox man, and judges the heart. Judgment, we recall, begins at the house of God, that is, with God's people. If we leave the Word feeling untouched, then we are hard of heart, for surely we are not yet wholly on the side of the angels. So, when we consider our understanding of the Word of God and our response to it, we should be ready for surgery, heart surgery at that, for that is where the Word of God hits man.

The word of God is a judging, burning, excising and healing power. It is like the demon pos-

sessed man which could not be held by chains. The Word of God is not bound. It must have free course in our lives. This is our chief concern.

There is another concern also, namely to keep the Bible in the hands of the common man. This is being threatened today. One threat comes from the idea that we cannot really understand what we are reading unless the expert theologian first explain to us all the details of the ancient cultural conditions that went into the writing of the Bible. He tells us that we must come to an entirely different view of the Bible, that it is not a description of what happened, but only of what the people of God confessed about their God. The Bible then must be updated, or rather read with modern eyes that have been enlightened by science. If you can trust the expert then you can learn to understand the Bible. God's people must not become slaves of the experts but should stand fast in the freedom with which Christ has made them free.

We want to enhance our appreciation of the Bible and we desire to grow in the knowledge of God and in our obedience to Him; we want the Bible to function as it should for all the people of God. Let us therefore look at a number of ways in which we orthodox people have failed to do justice to the Bible, so that we may the better handle aright the Word of truth.

The question we face and the question that orthodoxy has always faced this: How do we know what God's will is for us? Is the Bible the rule book or the code book? In the consideration of moralism in a previous article, we found that this proposed answer is unsatisfactory because moralism is a SERIOUS REDUCTION of the Word. God does not just give us rules for this and that; He gives us a law word

that directs the entire life of man. God's word does not direct itself to one or other action or situation but it directs itself to man's heart and it takes in the entire creation.

Even the Ten Commandments do not give us anywhere near the full answer, for they are not normative for us IN THE SAME WAY that they were normative for the people of Moses' day. No, the decalogue is not the absolute changeless law, it is rather an ADAPTATION or expression of God's law for a particular time and place. It was directed to an agricultural people in a tribal society of over three millennia ago. It can be applied to life today only after a considerable amount of interpretation and re-adaptation. It is not to our credit if we in our worship services limit the reading of the law of God to the Mosaic Commandments. If we would follow the same principle in our singing, we would sing only the Psalms of the Old Testament, thereby ignoring in our praise of God the final revelation of God in Jesus Christ.

The great and only comprehensive commandment is the love commandment, both to God and to our fellows. But what does this mean for our lives today? What does that mean in regard to doctrine, and to living? The remarkable thing is that the New Testament does not come with an extensive list of what we should do and what we should not do, nor does it give us a list of doctrines of eternal, changeless, objective truths. It rather tells us that we must present our bodies, our very selves as living sacrifices, wholly acceptable to God, for this is our reasonable service — and this is the point—IN ORDER THAT WE MAY KNOW what the good and acceptable and perfect will of God is. God is not nearly so much interested in giving us detailed instructions what we should be doing in every kind of situation as He is in our being transformed by the renewing of our minds; of —and here you see the antithesis —not being conformed to the world, of discerning the spirits and communally finding out what God's will is. Jesus' concern was that people would will to do the will of God so that they then would know whether his teaching was from God, or whether he spoke of himself (John 7:17). Heart commitment is necessary for a true knowledge of revealed truth, just as well as for right living.

It is true that the Apostles gave the church many particular injunctions, such as what a woman should wear in church, who should be office bearers, when and where a woman should speak, and all such instructions. These are not permanent laws but only illustrations or adaptations of the law. They are like the ten commandments (at least parts of some): adaptations of the law for that age. They are illustrations of how we should do it, not a paradigm of what we should do, regardless of the age and circumstances. The church today must do for its age what the apostles did for theirs: draw the consequences of God's law for our situation, and DO RECONSTRUCTION what the good and acceptable and perfect will of God is.

If we then take our cue from the opening words of Romans 12, to be transformed in the renewing of our minds, that is at the reflective center of our being, a transformation which will then renew every expression of our lives, the question we face today is: how do we live in the light of God's Word? Each age anew we must resist the temptation to be conformed to the age and submit to the transforming power of God's truth. In other words, if we would be obedient to this Word, WE CANNOT STAND STILL. Conservatism is therefore a form of disobedience.

I have often been asked why the old view is not good enough for today. Mores change but why should our doctrines change? Why must our view of the Bible change? Why must our worship change? Why must we fashion a new contemporary Christian style

(Continued on page 4)

IN MEMORIAM

THE LIGHT OF DAWN, WHICH SHINES BRIGHTER AND BRIGHTER UNTIL FULL DAY."

With feelings of shock, bewilderment and sadness I read in the issue of Calvinist Contact I received this morning the obituary of two ministers whom I had known so very well and who had crossed my path in this country in so quite different ways, Rev. HENRY VENEMA and Rev. T. HOGERWAARD.

Rev. Guillaume uttered his feelings already about our mutual colleague Venema who served with us in Toronto during the first years I was in Canada; and, although I certainly don't feel qualified to write an In Memoriam about the remarkable man that Rev. Hogerwaard was, I feel urged with a very strong urge to write something about him now that he has passed away from us.

Rev. T. Hogerwaard

It is long, long ago that I met Rev. Hogerwaard for the first time; it must have been about 1930, we were both students; Rev. Hogerwaard studied in Oegstgeest, the Seminary of the Hervormde Kerk in which future missionaries were instructed, and I studied at the Free University of Amsterdam; we both attended for a week a missionary congress, we both were members of the staff, which meant that I had to deliver all the mail and Hogerwaard did something different, and we had a very good time. I knew that he went later on to New Guinea, and how amazed I was when, in the end of 1960 he quite unexpectedly stood at the side of my bed; I had been struck by an accident and lay for several months in a room of the little hospital of Strathroy, and there came my old friend

Hogerwaard who was a minister of the Reformed Church in that place and whom I had not seen for years, visiting me; and how faithful he was! He came back regularly and he told me about his past experience as a missionary, sometimes he even gave me some medical advice because a missionary in the "rimboe" is also a doctor to a certain extent, and he always cheered me up. When I remember that time again I must say that it was the time of a good and great Reformed Ecumenical experience, of course the local pastor DE MOOR visited me faithfully, and also the Canadian Reformed pastor ROUKEMA, and then Rev. Hogerwaard; we talked also about our different churches, but we felt always one in Christ.

Later on I met Rev. Hogerwaard again in two different ways: in person and on paper. I met him in person when I was a delegate of Classis Hamilton of the Christian Reformed Church to the Classis of the Reformed Church, and thereafter I paid a visit to his parsonage in Galt; I met him on paper when I took a subscription to the weekly of the Reformed Church 'The Pioneer' and read his outstanding theological articles; Rev. Hogerwaard was one of the best theologians of the Reformed Church in Canada, he gave real leadership, and his merits were so obvious that the well-known Canadian theologian KENNETH HAMILTON (professor of systematic theology in Winnipeg) dedicated his book: WHAT'S NEW IN RELIGION? (1968) to Rev. T. Hogerwaard, adding these words to his dedication: "Proverbs 4:18: THE PATH OF THE RIGHTEOUS IS LIKE

The pen of Rev. Hogerwaard was (to use that Dutch expression) a 'welversneden pen' and I see in my dictionary that this must be translated by 'a facile pen', but it means also something more: Rev. Hogerwaard had the gift of penetrating to the core of things, and he was not afraid to express his opinion in unmistakable terms. For that reason he was sometimes involved in polemics and I would like to honor him for his honesty, his straightforwardness, his speaking his mind in the confusion of the time in which we live to the honor of God he loved.

He had his own opinion on the "Gereformeerden" and, if my memory does not deceive me, he once had a skirmish in this area concerning positions supposedly held by Christian Reformed leaders, to which Rev. J. Vriend replied in De Wachter. I am convinced that, if we could and would have talked these things out and over, we would have ended with shaking hands, although some differences might have stayed where and as they were.

And now Hogerwaard is with his Saviour in the Church triumphant.

The Reformed Church in Canada will miss him; but also the Reformed community in Canada in its broadest sense will miss him; and his passing away reminds us again of the fact that we should not wait to the hour of death for the opportunity to tell each other how much we appreciate each other.

May our good God with His rich promises comfort the hearts of the widow and the children.

Louis Praamsma.

ORTHODOXY AND THE BIBLE

(Continued from page 3)

of living? The answer, as I said earlier, is not for the sake of change. It is in order to be obedient. If we simply stay with the way our fathers have done it and say it the way they said it, then we will never be able to get on with this continuing resistance of the spirit of the age and the equally ongoing transformation by the renewal of our minds. Standing still violates the will of God.

What I have said deserves added emphasis. We say that we need a daily renewing of our lives. We mean this in all sincerity, especially as it concerns right relations in moral attitude and deeds to our fellows. Perhaps it would be more accurate to say that for orthodox people this daily renewal is largely limited to morality and to the faith life, narrowly conceived: be honest in business, keep your hands off your neighbor's wife and pray regularly. It means also to keep your doctrines just as pure as your fathers did. What we have not seen nearly so clearly, if at

all, is that the daily renewal of our lives INCLUDES OUR VIEW OF SCRIPTURE. Some among us openly say that we do not need a new view of Scripture. We are Reformed, and Reformed we shall stay. We will defend the Reformed faith with the tenacity that we will defend the Bible. We say that we are a church which is Reformed and must be Reformed. But in effect we do little that is of a REFORMING nature. In fact, we usually resist any self-reform. So we call ourselves conservative Christians. Liberal is for us a naughty word.

Before we proceed further I would like to consider a question that arises repeatedly both in school and at home: how do we know if our view is right? You have your view and I have mine. Who says that you are right and I am wrong? If you criticize mine, you are assuming that your view is biblical and mine is not. Who gives you the right to make this claim?

The answer people often give is that our views are not normative but the Bible itself is. That is of course correct, but the

question remains, since no view of the Bible may simply be identified with the Bible (for our view is a response to and at best an approximation of the Bible) on what basis can I say that my view is correct and another's is wrong?

We are reminded that the apostle said that we know in part and we see in part. We may not pontificate. We can only plead with people to listen to what we say and ask whether they cannot hear in our words the echo of their Master's voice. He speaks through us.

We would try to make two things clear. Our basic relation to the Bible is not our interpretation of it, but its interpretation of us. We do not in the first place go to the Bible in order to

interpret it in a scientific way, but it confronts us and lays bare the inner thoughts of man's heart. Not, do I grasp the Bible? But, am I in its grip? This is basic: do I in my heart respond to and obey the Word that comes? This will be decisive for our interpretation of the Bible. It does not mean that we are then no longer faced with the problem of interpretation, but we will then at least have come to see that our interpretation of the Bible is not primary but secondary. We therefore invite you to assume the stance of the obedience of faith in God's Word.

The second question, which is closely related to the first, is what is called by some the hermeneutical circle: the Bible is at one and the same time both the

norm for our interpretation of the Bible and it is the object that has to be investigated. How can it be both at the same time? How can we attain a biblical life view if our (perhaps unbiblical) life view controls our understanding of the Bible? Does not the one cancel the other out? We would suggest that it is necessary to distinguish (but not separate!) between the Word of God, understood as the one unified Word of God in which He, in an entirely non-scientific and fully sovereign way, confronts man the sinful creature AND the human artifact the Bible through which God speaks to me. In the sense of that one central, multiform Word of God, the Word is not the object that we investigate, anymore than we investigate God. God in His Word is the Great Actor.

What we investigate is that human artifact which we call the Bible, the means by which God speaks to us. We will always find that it remains a deep mystery that God speaks to our hearts by means of this human word.

I introduce this thought here, not to confuse anyone, but rather to show that we will not make headway in our understanding of the Bible unless we understand that we are confronted in the Bible by Jehovah God and at the same time that we are called upon to interpret, in a believing way, the Bible that lies open before us. God's Word that comes to me is the norm that must be obeyed. In obedience to that Word I interpret the Bible through which that Word comes. In a following article we hope to enter upon a critique of orthodoxy.

It is well

The farmhouse of Mr. McNeillage, with whom I made acquaintance recently, is situated in one of the most pleasant and fertile areas of Kent. As we were standing there, admiring the brick structure and the well proportioned outbuildings, Mr. McNeillage related some of the history connected with this lovely place.

The house, he said, was built around 1910. Tradesmen would come from neighbouring towns and stay all week, returning by various means on Saturdays. Among them was a little Englishman, fresh out from England. Coming from London, he did not speak English very well and according to my friend, was a little hard to understand. As host-carrier, he brought the mortar and bricks to the masons and in general made himself useful.

He said, he had booked passage on the Titanic, only to be informed at the last minute that the mighty ship's passenger list was booked to capacity. He was advised to book passage with the next ocean liner, sailing for Canada four days later.

This set in motion a whole train of thought, the Providence of God, the tragedy of the Titanic and the unknown numbers of those who throughout the ages, had been swallowed up by the waters. According to some Evangelical Scholars, the earth's population up to the time of the Flood, could have been around one billion and we know — according to the Scriptures that it was not well with them, of others we can say that, by the grace of God, "it was well with their souls".

There was Mrs. Stanford and her four children; Dorothy the eldest, Mary, then Bunny and the baby of the family, little May. In this year 1874, a pleasant Summer day was drawing to a close in Chicago. From his law-office Mr. Stanford viewed the traffic of the bustling City below. His thoughts went to his family who were on the way to England to visit relatives and he looked forward to the time when the pressure of his law practice would let up sufficiently to permit him to go to England for a short trip and to meet his family again.

Steadily, the England bound S. S. Ville de Havre, pursued its course. The engines hummed quietly in unison with the swishing sound of the waves. Most passengers had gone to their cabins, but some were still on deck as if hypnotized by the mystery and wonder of the sea at night.

Suddenly a sailing schooner appeared, a collision was unavoidable and in a moment the serenity of the night turned into a nightmare of anguished cries of the children and the wailing of the mothers. The men shouted,

"Man the lifeboats, the ship is sinking."

A mad scramble to get on deck began, but already the ship was sloping to leeward and even the launching of the boats became impossible. After a desperate struggle, Mrs. Stanford succeeded to get on deck with her four children, but she realized that her situation was hopeless. Embracing her children she stood, waiting and praying to God for help. If this was to be the end, she asked God, to receive her and the little ones.

A short time later, a sailor, in search for survivors, passed over the spot in one of the lifeboats. He was able to rescue Mrs. Stanford, who was floating in the waters. The girls had slipped away and were given up for lost, swallowed up by the sea. After ten days the lifeboat landed at Cardiff and from there Mrs. Stanford sent a cablegram to Chicago, "Saved alone", it said.

The sad reunion took place in Liverpool and at the close of this day, Mr. Stanford wrote in memory of his children, the hymn:

When peace like a river,
attended my way
When sorrows like seabillows
roll
Whatever my lot, thou has
taught me to say,
It is well, it is well with
my soul.
My sin, oh the bliss of this
glorious thought,
My sin, not in part, but
the whole.
Is nailed to the cross, and I
bear it no more.
Praise the Lord, Praise the
Lord, oh my soul.

Ray Koning.

Gift of Life

Was the sunlight ever
more dazzling?
The chatter of children
ever so dear,
Or the smell of flowers
more fragrant,
than when death loomed
frightfully near?

Was the wind's caress
ever more soothing?
Did a bird's song
kindle more joy?
Was a friend's love ever
more precious,
when death seemed about
to destroy?

When death nears, there's
the desperate longing
for life; with its gladness
or grief...

Till Someone eases our anguish
and whispers:
"Fear not, I give Life...
just believe!"

B. Hosmar

THE JOY OF LIFE

with REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain

I'd like to talk with you about "The Joy of Work." It is said that the president of Harvard University was making a speech to a labour union convention, and he announced as his topic "The Joy of Working." When he announced his topic a number of men laughed. The idea seemed to be that work is not enjoyable but it's sort of a necessary evil, and anybody who would talk about the joy of work would not really face the issue squarely. Whenever we meet a person one of the first questions we ask them is "What work do you do?" Almost immediately you can determine from the answer that they give you, the way that they think about their work, the attitude that they take. Someone says, "Oh, I just work in a factory. I've been running the same machine for about five years." Or, you meet a woman and she says, "Oh, I'm only a housewife," or "I'm only a secretary." There's something frustrating in a remark like that. We know that much work that is done today is of a routine nature, because of the modern mechanized world. Men are required to perform the same act day after day, year after year, but the important thing is not the kind of work that we do but the attitude that we take towards it. Two people may be doing the same kind of work, but for one it is dreary monotony or a necessary burden to born; while another person can look upon it as some thing that gives him a sense of satisfaction and joy.

Since we spend so much of our life in working it is very important that we take a healthy attitude towards this whole matter of working. I think it is well to remember that in every position and in every job that we have there's going to be a certain amount of routine; there are certain things that we don't really like to do. The business man, the professional person, the secretary, the mother in the home, no matter what work you have, you are going to have a certain amount of things that you really don't like to do. There are certain things, of course that aren't particularly pleasant; even a mother in a home is going to have certain unpleasant tasks to perform, in spite of the fact that she has one of the greatest tasks in all the world when she is bringing up her children.

Now there are various attitudes which people take. Today there is a large group of people who rebel against work. They are usually the kind of people who have never learned to do the unpleasant things when they were younger. Mother or dad would lift the entire burden of the unpleasant task. If a child didn't feel like doing something or he didn't want to do something, he could get out of it. The idea was that there was no incentive to work, and for that reason a person never learned to work. Then suddenly such a person is thrust out of school into a factory, or into a business, and there is somebody who tells him what to do and what not to do and often he is told off rather in an unkindly fashion when he does something wrong. In most factories there is too much absenteeism; there's too much job shifting; people moving from one position to another. For this reason there are many who do not find a genuine satisfaction in work but they rebel against the whole idea of having to work. Now there are more refined forms of rebellion than the person who says, "I'm just not going to do it." There is the man who says, "Well, I'm going to do all that is necessary and absolutely no more. The boss mustn't expect that I am going to work even a few minutes longer because he isn't paying me for it."

There are those who look at work as a dreary monotonous sort of thing. It's a necessary sort of evil. You hear this in people who, when they lay aside their tools and get out into the open and they say, "Now we can have some fun; now we can enjoy ourselves." In other words, the eight hours that they have been working have been tedious, there has been no enjoyment in it, and so they leave the shop and that's enjoyment; that's the life in which they can find some pleasure. This is one of the incentives that people have for going to a shorter work week. A number of places now

Pastoral Counselling

are going to the four - day week to give a person more leisure time. Then, too, the result of it is that there are many people who have more leisure time than they really know what to do with, and as a result they'll take on some other job in order to occupy their time or to earn a little extra money. Or, there is a blow-torch hobby or various forms of recreation, but to me it's always a pity when a person says, "I really don't like to work. Those eight hours I have to spend are nothing but dreary hard hours and the time moves by so slowly, but I find my real enjoyment when I have recreation, or when I'm on vacation, or when I'm no longer at work."

Unfortunately, or possibly fortunately, there is today a bit of a different attitude that is developing in the lives of a lot of people, particularly since there are so many unemployed in many parts of the country, when people would like to work and they cannot find work, or when they are trained for a certain kind of job and they are not able to find that kind of work. I met the other day a young man I know who is trained to be a school teacher and he has his degree and he has his certification in everything but he can't find work in his particular field of education. He's running a filling station and he's not particularly happy about this. There are people who today are looking for work and finding it hard to find permanent employment. When these kind of situations prevail, people gain a greater sense of the joy of working and the terrible feeling of loafing, or looking for a job, or standing in an employment line.

Work CAN be a real pleasure, and man has been made to work, not just to loaf. Work can be a pleasure in itself. There are some people who take a resentful attitude towards work, because they are always looking over the fence at somebody else. The neighbor has a much more pleasant job or a much better paying job. Or, they don't like the foreman, or they don't like the way the shop is run, or there are many things within the shop that they don't like, or in the store, or in the institution where they work. For that reason we've got to develop the kind of attitude towards work which looks at it not as a necessary evil but as a part of that for which God made us. This is the kind of thing that we should be looking for in our work. Ministers often hear people say, "You must have a real nice job; you don't have to punch a clock; and this is the kind of work that surely must have a lot of compensations for it." I have a good answer for that kind of remark. My answer is always, "Well, why didn't you become a preacher, too?" That usually silences them pretty well. But the fact is that when people are always looking at others and comparing themselves in an unfavorable way with others, they're developing poor working habits. They are the kind of people that are always looking at the clock, and they haven't developed the kind of way of working which can give a genuine sense of satisfaction. Even when a man has a job which is not too challenging, still the rewards of work are most wonderful, because through them we are able to sustain our families or possibly to help someone else who is in need, or to direct in some way or other our gifts to help those in distant countries to reach them with the gospel.

Develop good habits of work, for this makes work something which you can enjoy. Jesus worked. He was a carpenter for many of those thirty-three years that he spent here in this world. He gave dignity to work by the fact that He came into the world. He didn't just sit around leisurely, but He carried on His work because He knew that this was the will of God for Him. This is true for your life and mine too.

OUR THOUGHT FOR TODAY: Money, or the love of it, can hide the face of God, but we can also use money as a means to serve and honor Him. Then it's not so much how much do we have but what we are that counts. For the Lord says: "A man's life consisteth not in the abundance of the things that he possesses."

REIS EN BESTEMMING

Onderbrekingen hebben hun betekenis. Zij heffen het monotone van het leven op. Een mens kan niet altijd aan de gang blijven. Zo nu en dan moet hij even stoppen om te zien wat bereikt is en wat nog te doen staat.

De Here kent die onderbrekingen ook. Hij laat ons rustig onze gang gaan, maar plotseling, vaak heel onverwacht, laat Hij ons onderbreken. Dat doet God bijvoorbeeld als Hij plotseling iemand uit ons midden wegroept. Wij dachten misschien dat die man of die vrouw nog lang niet aan het einde toe was, maar dan zegt God dat de reis volbracht is. Het kan ook zijn dat Hij iemand geheel onverwacht in het ziekenhuis doet opnemen. Zo maar, midden onder het werk vandaan, zonder waarschuwing.

Als wij dan zo tot stilstaan worden gebracht — en het gebeurt de laatste tijd meer dan eens — dan schrikken wij even op. Dan komen wij als het ware tot onszelf. Dan verliest ons werk iets van zijn urgentie. Dan blijkt het dat wat wij aan het doen zijn of waarbij wij geïnteresseerd zijn, wel even wachten kan.

Voor degenen, die de genade van het christelijk geloof niet kennen, zijn die onderbrekingen benauwend. Dan vraagt een mens zichzelf misschien wel af waar alles voor dient, wat de waarde van alles is, maar er komt geen antwoord. Er opent zich geen perspectief. Maar als God je wel de genade van het christelijk geloof gegeven heeft, dan betekenen die pauzes iets. Dan word je als het ware teruggeworpen op God. Dan merk je pas goed, dat er maar één vaste grond van je behoud overblijft.

Wij zijn op weg. Het maakt geen verschil of je nu twintig of zestig bent, wij zijn allen op weg naar huis. Ons leven hier is alleen maar de weg naar dat huis en daarom is die weg niet en nooit het doel. Misschien halen wij dat wel eens door elkaar. Dan zijn wij zo opgenomen in de reis en dan wordt onze aandacht zo in beslag genomen door wat wij tijdens die reis zien en meemaken, dat wij vergeten dat die weg ons alleen maar naar het doel leiden moet. Brengt God ons misschien daarom door die onderbrekingen tot stilstand? Roept hij daarom iemand zo maar uit ons midden weg, iemand die wij eigenlijk niet missen konden? Dit is geen kwestie van afstand of tijdsduur, die voor iedereen gelijk is. Dat is iets wat God alleen bestelt. Hij bepaalt wanneer iemands leven zijn bestemming heeft bereikt en Hij brengt het ons daarmee onder de aandacht, dat wij die bestemming in het oog moeten houden. Die reis is erg belangrijk, maar de bestemming is beslissend.

Er wordt aardig wat werk verzet onder ons. En alles gebeurt met de beste bedoelingen, al herkennen en erkennen wij die bedoelingen vaak lang niet altijd. Wij verwijten vaak elkaar in felle bewoordingen meer dan wij elkaars bedoelingen erkennen. Maar al dan niet erkend, ons werk wordt vaak verricht alsof wij hier "een blijvende stad" hebben. Wij moeten ons echter niet vergissen. Christus bouwde Zijn huis (Kerk) en niemand weet hoever Hij daarmee gevorderd is. Niemand weet of er nog veel aan dat huis gedaan moet worden of dat het zo goed als klaar is. Maar als het klaar is, dan roept Hij ons allen een halt toe. Niet een onderbreking, maar een halt. Dan is het afgelopen. En dan zal ons werk gevogen worden: ons persoonlijk werk, ons werk als kerk, als organisatie, als gezinsleden, kortom al ons werk. En dat gaat Hij keuren: goud, zilver, hout, hooi, stoppelen... U weet dat wel. Hij zal niet zozeer letten op WAT gebouwd is, maar HOE gebouwd is. Dat HOE weegt bij Christus erg zwaar.

En van Zijn laatste woorden, vlak voor Zijn gevangenneming, waren: "Dit is Mijn gebod, dat gij elkander liefhebt, GELIJK IK U HEB LIEFGEHAD." In die geest wil Christus dat wij onze bestemming bereiken.

D.F.

VAN DOMINEES EN GEMEENTEN

(16)

door JOHN DE HAAS

Een andere zijrivier der Afscheiding

! (Vervolg)

Reeds spoedig nam hij een voor-aanstaande plaats in de gemeenten in. Zijn rivaal was Cornelis van den Oever, predikant te Rotterdam. Deze was na het overlijden van Ds. Smitt min of meer de leider geworden van de gemeenten, doch zijn autoritaire manier van optreden schrikte menigeen af. Klinkert werd nu de leider van deze laatste en langzamerhand heeft hij, die goed Gereformeerd was, het kerkverband in de goede richting weten te sturen, n.l. tot een eere verstandhouding met de Chr. Afscheidenen. En het is ook voor een goed deel aan hem te danken geweest, dat de vereniging met de laatste op de Synode van Middelburg in 1869 zijn beslag heeft gekregen.

Het heeft heel wat tijd genomen, vóór het zo ver was. Steeds, als men de betogen leest van beide zijden, komt men dezelfde argumenten tegen. Van de ene kant: jullie hebben de vrijheid aangevraagd; dat had niet mogen gebeuren. En van de andere zijde: De ordening van jullie predikanten is niet wettig geweest. Eigenlijk zijn jullie dominees geen dominees. Gevolg van dit laatste standpunt is geweest, dat het wel is

voorgekomen, dat een kruisdominee, die met zijn gemeente naar de Chr. Afsch. "overkwam", opnieuw werd bevestigd en, zoals het met een kandidaat pleegt te geschieden, met "oplegging der handen", om goed te laten zien, dat de man tevoren geen echte predikant was geweest!

Maar door de jaren heen zijn de scherpe kanten er wat af gegaan, en als er in de zestig jaren dominees overgaan van de Kruisgemeenten naar de Afscheidenen, dan wordt de eis van bevestiging "met oplegging der handen" niet meer gesteld.

Als dan in 1869 tenslotte de vereniging van beide groepen tot stand komt, dan neemt men een wijs besluit. Men laat, wat in het verleden ligt, voor rekening van degenen, die zo hebben gehandeld, met name wat betreft het vragen van de vrijheid. En men erkent van weerszijden de leraars en gemeenten als wettig. Toen was het voor elkaar en kon de broederhand worden gereikt. Het praedikaat "Afscheidenen" vervalt en de Christelijke Gereformeerde Kerk is geboren.

Een mens vraagt zich echter af: "Waarom moest dit nu dertig jaar duren? Kon het niet eerder?"

"Amerikaansgezinde" Afscheidenen

Reeds enige malen hebben we melding gemaakt van predikanten en anderen, die naar Amerika emigreerden. Wij kennen deze figuren wel. Na de Tweede Wereldoorlog heeft zich deze beweging herhaald en zijn velen uit Nederland naar Canada, Australië en Zuid-Afrika vertrokken. Predikanten zijn ook gegaan: het zijn er thans om en bij de zestig, welke na 1950 de emigranten zijn gevolgd, om dezen "geestelijke bijstand" te geven en als hun leidlieden op te treden.

Na 1840 werd het aantal mensen, dat uit alle landen van Europa naar Amerika trok een machtige stroom, en het kan geen verwondering wekken, dat ook vele Nederlanders, en met name de Afscheidenen, zich bij de stroom aansloten. En het waren waarlijk niet alleen oorzaken van stoffelijke aard, die hen daartoe bewogen. Er zat aan hun emigratie een sterke geestelijke kant. Hoevele jaren waren ze nu al niet belasterd, gehoond, verguisd? Afscheidenen: dat was het summum van achterlijkheid. Ze telden niet mee.

En toen kwamen daar de berichten uit Amerika, brieven van mensen, die reeds eerder waren vertrokken. Hoe daar vrijheid was om God naar zijn geweten te dienen en om scholen te stichten en om kerken te bouwen. Waar niet werd gevraagd of iemand in Europa arm of rijk was geweest, maar waar ieder, die werken wilde, gelijke kansen had.

En zo richtte men het oog op Amerika, en spoedig voegden zich vele Afscheidenen bij de stroom van landverhuizers. In de jaren der vervolging had zich een sterke verbondenheid ontwikkeld onder deze mensen: de gemeenschap der heiligen was onder hen geen lege klank. Dit uitte zich ook reeds spoedig in de zorg, die men zich gaf om de vertrekkenden bij elkaar te houden. Van meet af aan sprak men niet van emigratie, doch van kolonisatie. Men wilde koloniën stichten in dat verre land, waar men als Gereformeerden in groepsverband zich dan kon vestigen, een gemeente stichten, een

herder, maar nu in geestelijke zin. In augustus 1847 ging hij met praktisch de gehele gemeente, ongeveer honderd gezinnen tellend, in twee schepen naar Amerika. Slechts enkelen bleven achter en de gemeente te Hellendoorn werd opgeheven. Het heeft tot 1948 geduurd, dus meer dan 100 jaar, voordat er weer een Gereformeerde Kerk in Hellendoorn kon worden geïnstitueerd!

Beide schepen kwamen tegen de winter te New York aan. Bolks besloot met een deel zijner gemeente in Syracuse, in de staat New York te overwinteren, en in het voorjaar reisde men verder, om zich in Michigan te vestigen, op een plek, negen mijlen ten zuidoosten van de stad Holland. Daar werd de gemeente Overijssel gesticht. Het andere gedeelte van Bolks' gemeente was direct doorgereisd, maar verongelukte tijdens de overtocht over het Lake Michigan. De stoomboot raakte in brand en het merendeel der reizigers, waaronder zestig Hollanders, de meesten uit Hellendoorn afkomstig, kwamen om het leven.

Een andere groep Afscheidenen, uit Friesland afkomstig, onder leiding van Ds. Marten Ijpma van Hallum, vestigde zich ten oosten van Holland en noemde de stad Friesland, terwijl een derde gemeente werd gesticht onder de naam Zeeland, waar Ds. Cornelis van der Meulen, van Goes, de leider was.

Deze laatste was een bijzonder flinke kerel. Hij had een goede maatschappelijke positie, doch gaf deze er aan, om bij Ds. Scholte te Utrecht te gaan studeren voor predikant. Hij had reeds een groeiend gezin, toen hij de studie aanvatte en het was niet gemakkelijk. De armoede was groot, zodat het vaak aan het nodige ontbrak. Daarbij drukte hem dikwijls het gevoel, dat hij voor het predikambt ongeschikt was.

In november 1839 werd hij geëxamineerd en te Middelbarnis in het ambt bevestigd. Twee jaar later waren er twaalf Chr. Afscheidenen Gemeenten in Zeeland, die hem gezamenlijk beriepen. Dit beroep heeft hij toen na veel strijd aangenomen, en 13 juni 1841 deed hij intrede te Goes. Door het grote gebrek aan predikanten is hij hier nimmer bevestigd geworden!

Van hieruit bediende hij zijn twaalf gemeenten. Behalve des zondags preekte hij vele malen in de week, in schuren en pakhuizen, op zolders en in de open lucht, overal waar maar gelegenheid was. Na enige tijd kwamen er meer predikanten en ontvingen verscheidene van zijn gemeenten

een eigen leraar, doch de eerste tijd rustte al het werk op Van der Meulen alleen en terecht is hem geveer honderd gezinnen tellend, later de erenaam "Apostel van Zeeland" gegeven. Niet om daarmee te zeggen, dat hij de grondslag van de Afscheiding in Zeeland zou hebben gelegd. Dat had Ds. Budding reeds gedaan; doch toen deze de Afscheidenen verliet, was het de taak van Ds. van der Meulen om het afgebroken werk voort te zetten.

Hij was een man des vredes. In alles zocht hij bijeen te vergaderen, wat dreigde vaneen te gaan. Hoewel hij geen wetenschappelijke opleiding had gehad, was hij de aangewezen man om leiding te geven aan de gemeenten in Zeeland. Begiftigd met innige godsvrucht en gesierd met singuliere gaven, had hij een helder inzicht ontvangen in de Heilige Schrift. Begaafd met een helder oordeel en een goed verstand, had hij een bijzondere gevatheid, om in alle omstandigheden een woord op zijn tijd te spreken.

In 1846 schreef hij, in opdracht van de Provinciale Kerkvergadering van Zeeland een "Opwekking tot het houden van een Algemene dank-, vast- en biddag". Deze verscheen onder de titel: "Verneer U dan onder de krachtige hand Gods". Aanleiding hiertoe waren de vele rampen, die Nederland troffen. Bij de ellende, die een gevolg was van de Napoleontische tijd en van de Belgische opstand in 1830 voegde zich de vreselijke aardappelziekte in 1845. Er werd letterlijk honger geleden in het land en velen trokken daarom weg naar Amerika. Van der Meulen was echter gekant tegen emigratie, of zoals het toen gewoonlijk werd genoemd, tegen de Amerikaansgezindheid. Hij meende, dat de Afscheidenen niet weg mochten gaan, doch hun krachten tot heil van het eigen land moesten aanwenden. In genoemde Opwekking gaf hij van deze opvatting dan ook publiek rekenschap. Doch gaandeweg is zijn mening hieromtrent veranderd, tot het in 1847 bij hem vast kwam te staan, om met de anderen mee te gaan. En toen vele aspirant-emigranten uit de provincie Zeeland een drietal vergaderingen te Goes hielden, zich daar tot een "landverhuizersgemeente" organiseerden, twee ouderlingen en twee diakenen kozen, en toen Ds. van der Meulen tot hun leeraar beriepen, aarzelde hij niet lang, doch nam het beroep "met beslistheid en volle vrijmoedigheid" aan.

(Wordt vervolgd.)

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WAT U OMTRENT INKOMSTENBELASTING IN CANADA DIENT TE WETEN

Er zijn twee soorten belastingbiljetten in Canada en het gebruik daarvan hangt af van het soort inkomen dat U geniet. De Inlichtingengids, die bij het belastingbiljet hoort, legt uit welk biljet U moet gebruiken. De meeste Canadezen die salarissen of lonen verdienen maken gebruik van het "T1 Short" aangiftebiljet. Indien U dit niet per post hebt ontvangen, haalt U een exemplaar af op het dichtstbijzijnde postkantoor, vult het in en post het voor de vervaldatum van 30 april. Zodra wij dit hebben ontvangen, plaatsen wij U op de verzendlijst. Niet al het geld dat U verdient is belastbaar. Jeugd- en gezinstoelagen, werkloosheidsuitkeringen, ongevallenwet-uitkeringen en bepaalde invaliditeitsuitkeringen zijn belastingvrij. De gids zet dat uiteen. Vrijwel alle andere inkomsten, zelfs als die van buiten Canada komen, zijn belastbaar. U dient eveneens geld dat U in de vorm van fooien of tijdelijke banen ontvangt aan te geven. Het maakt allemaal deel uit van Uw belastbaar inkomen. De inlichtingengids bevat antwoorden op vrijwel alle vragen. Als U desondanks nog problemen mocht hebben is vertrouwelijk advies kosteloos op elk belastingkantoor verkrijgbaar. U kunt er heen gaan, telefoneren of schrijven. Verscheidene van onze mensen spreken andere talen... of indien U dat wenst kunt U een vriend medebrengen om te vertalen.



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De Legende en de Vrouw Laura Secord:

(Canadian Scene) — Laura Secord neemt een belangrijke plaats in als een van de grootste heldinnen in Canadese geschiedenis. Zij betekent voor Ontario wat Madeleine de Vercheres betekent voor Quebec. De heldhaftige daad waarom zij voornamelijk bekend staat is de 20 mijl lange voetreis gedurende de Oorlog van 1812 door de bossen in Niagara om de Britten op de hoogte te stellen van de plannen die de Amerikanen hadden. In de loop der jaren zijn de verhalen over deze tocht zo fantastisch geworden, dat het onmogelijk is om te weten wat er nu werkelijk is gebeurd en historici vragen zich zelfs af of haar voetreis inderdaad wel van zoveel betekenis is geweest. Tenminste een historicus beweert dat haar reis van geen betekenis was, omdat, zo beweert hij, de Indianen de Britten al gewaarschuwd hadden voor Mevr. Secord arriveerde.

Mevr. Secord was toen 85 jaar de schrijfster voor Chatelaine oud, en zij stierf zeven jaar later. Magazine had geschreven. "Ik Van die tijd af begon haar faam merkte dat de meeste mensen te groeien en in het begin van de twintigste eeuw stond zij bekend als de "great Canadian heroine". Er werden beelden opgericht, portretten geschilderd en een handige ondernemer begon de bekende Laura Secord Candy Shops. De eerste van deze winkels werd in 1913 geopend.

Dit boek over Laura Secord vond zijn oorsprong in een artikel dat (Laura Secord: The Legend and the Lady, door Ruth McKenzie, McClelland and Stewart, 142 pagina's, \$4.95).



Marine Maj. Ike Eisenon denkt dat zijn Ierse wolfhond Brian een van de grootste honden is. Brian is ruim 8 ft. staande op zijn achterpoten en weegt 188 lbs.

WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

IN ZIJN ARM DE LAMMEREN

(28)

Kees gaat met zijn boog en pijlen naar de weg. Hij schiet ze allemaal achter elkaar af om te zien hoeveel bomen ver hij ze schieten kan. Maar als de laatste pijl vershoten is, moet hij ze eerst weer op gaan halen. En dat had dat akelige Fransje zo mooi voor hem kunnen doen. Hij besluit dat hij dan maar op een doelwit zal gaan schieten. Dan hoeft hij niet zo ver te lopen. Met een stukje krijt, dat hij op school uit de prullemand gevist heeft, maakt hij een cirkel op een dikke boomstam, en probeert daarin van een kleine afstand te schieten.

Er vliegt een lijster uit de slootkant en een eindje verder strijkt hij neer. Onwillekeurig richt Kees zijn pijl en boog er heen. Maar dan ziet hij meteen Vaders gezicht en strenge ogen voor zijn geest, en dadelijk laat hij zijn armen zakken. Vader heeft hem en Arjaan nadrukkelijk op het hart gebonden nooit naar elkander of op andere guust te schieten, en evenmin op vogels. Hij is een hartstochtelijk liefhebber van vogels, en zelfs de nederige, haast waardeloze mussen hebben een plaats in zijn hart, omdat ze ook een plaats in Gods Woord hebben. En al is Vader op het ogenblik nergens te zien, Kees buigt niettemin het hoofd voor diens gezag.

Fransje's gedachten keren maar zelden meer terug naar Verplanke's dood en begrafenis. Het schiet hem nog wel eens te binnen, maar instinctief weigert hij er lang bij te stil te staan. Zijn hart gaat, evenals dat van alle kinderen — en de meeste grote mensen — naar vrolijkheid en licht uit. Ook denkt hij maar zelden aan zijn verjaardag. Een maand telt zo veel dagen dat hun getal boven zijn bevattingsvermogen gaat, en hij laat zich onbekommerd als een scheepje meevaren op de stroom van de tijd.

De nieuwjaarskaart die hij van De Visser gekregen heeft, staat nog op de schouwe. Als hij er op een namiddag toevallig naar kijkt, herinnert hij zich opeens dat die mensen hem gevraagd hebben hen weer eens op te komen zoeken. Hij krijgt er meteen zin in. Hij klimt op een stoel en neemt de kaart van zijn plaats. Hij houdt hem onder Moeders neus en vraagt: Wat staat er ok awee op die kaart, Poete?

Moeder leest het hem voor. Dan vraagt

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintigste jaren. en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en getuigend ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door CORNELIUS LAMBREGTSE

hij: Poete, mag ik er er noe een steutje nae toe? Moeder denkt even na. Ze zoekt naar een gepaste reden voor een bezoek. Dan zegt ze: Dat dien ik wè. Dan ga je ze mae bedanken voe die moaie kaartje.

Fransje is in de wolken. Meteen grijpt hij zijn jas en muts, en laat Moeder hem helpen met het aankleden. Hij steekt de kaart in zijn jaszak en geeft Moeder een klinkende afscheidskus.

Zù-je netjes langs de kant van de weg lopen en zù-je beleefd tegen die mensen wezen? maant Moeder hem aan. Fransje belooft het volmondig en verdwijnt. Op de weg keert hij zich nog even om, om te zien om Moeder hem nakijkt. Hij wuift naar haar en verdwijnt uit haar gezicht. Een poosje later gaat ze even naar de weg om te zien of hij er haast is. Ze ziet hem nog net over het bruggetje stappen.

Op zijn bescheiden "volluk!" laat een der meisjes hem vriendelijk lachend binnen. Ze zegt: Ah, Fransje! Kom je oans wee es opzoeken? Da's maer een goeien. Komt er mae in!

Hij volgt haar in de grote achterkamer waar de vrouwe en de andere dochter bij de tafel zitten naaien. Alle drie hebben weer hun grote muts op. Kees de Visser zit aan de andere kant van de tafel in een groot boek te schrijven. Fransje geeft ze allen op de rij af een hand. Maar als de vrouwe hem dicht naar zich toehaalt en haar hoofd naar hem overbuigt, vat hij dat op als een uitnodiging voor een kus, en met een rode kleur geeft hij haar er een op de wang. Ze schijnt het prettig te vinden want lachend geeft ze hem er twee terug, op elke wang een. Doch dan zegt een der meisjes: Mae da's nie ièrluk, Fransje. Oans aen alemaele mae 'n and ehad. Kriegen oans ok gin kos?

Fransje begint er zelf ook plezier in te krijgen. Hij loopt op hen toe en geeft elk een klinkende kus op de fluwelige wangen.

En ik dan? vraagt De Visser op gemaakt verongelijkte toon. Maar Fransje maakt geen aanstellen om aan dat verzoek te voldoen. Hij vermoedt dat De Visser net zulke scherpe baardstoppels zal hebben als Vader, en wellicht ruikt ook zijn mond naar pruimtabak.

Jie ei wè geliek ok, oor Fransje. Groate jongers kossen mekaren nie, ee? lacht De Visser. Dat gezegde streelt Fransje zeer, en hij houdt des te meer van de man.

Ik kom julder bedanken voe die moaie kaartje, zegt Fransje. Ik ae 'n nog, kiek mae. Hij trekt de kaart voorzichtig uit zijn jaszak en toont hem aan het viertal.

Da's maer een goeien, antwoordt het meisje dat hem binnen gelaten heeft. Mae je bluuft toch nog wè een steutje zeker, ee? Ier, lae me je jas mae uitdoen en je musse of. Ze voegt de daad bij het woord en hangt zijn kleren op een stoel in de hoek van de kamer.

Zumme wee een lekker kommetje sukeladelmelk drienken? vraagt de andere, terwijl zo opstaat om de benodigdheden te krijgen. Fransje knikt verlegen. De vrouwe vraagt hoe zijn vader en moeder en de andere guust het maken. Hij gevoelt zich echt thuis hier. Het is er zo gezellig. Hij zit op een stoel achter de tafel bij de grote ramen, en kijkt, om hen een plezier te doen, met grote aandacht naar zijn kaart. Onderwijl zit hij met een probleem te tobben. Hij weet van het voorlezen van de kaart dat de namen van de meisjes Maatje en Leentje zijn, maar hij vraagt zich af wie de een en wie de ander is. Maar dan zegt een der meisjes: Toe, Leentje, laet Fransje een steutje in dat groate boek kieken mie die gekleurde platen van den biebel.

Fransje heeft net nog tijd om vast te stellen wie nu Leentje is, en de andere dus Maatje, want op het voorstel van de laatste is hij zo blij verrast, dat zijn ogen schitteren.

Heel voorzichtig wendt hij de bladen van het grote boek om tot hij bij de eerste plaat komt. Een heleboel bontgekleurde dieren staan zorgeloos en onbekommerd gegroepeerd om twee ongekledde mensen die gedeeltelijk schuilgaan achter de schoonste bloemen en vriendelijk op het gedartel rondom hen neerzien.

Fransje weet dat dit Adam en Eva in het Paradijs zijn. Enige bladzijden verder ziet hij twee hopen stenen. Van de ene stijgt een dunne rookpluim steil naar de hemel, terwijl van de andere een dikke, walmende rookkolom naar beneden slaat. Er staat een man met een boos gezicht bij, die neerziet op een andere man die languit aan zijn voeten ligt. Dat zijn Kain en Abel, weet Fransje. Hij zegt geen woord, maar kijkt lang en aandachtig naar elke plaat. Van verscheidene kent hij het verhaal nog niet, maar hij vraagt niemand om uitleg.

Maatje brengt hem zijn chocoladelmelk en Leentje laat hem een koekje pakken uit een vol trommeltje. Fransje slaat dan juist de plaat op van Jakobs droom. Leentje kijkt

VAN ANDERE DRUKPERSSEN

Uitdaging

Eerder schreven we over de opwekkingsbeweging onder de Amerikaanse jeugd die, voornamelijk vanuit Californië, het 'Sodom' van de USA, in het gehele land uitwaaiert. Wij vermoedden toen — zij het voorzichtig — dat deze nieuwe 'Jezusbeweging' met haar sterke nadruk op persoonlijke bekeerling en verlossing door het bloed van Christus, de belijdenis van de Godheid van Christus en Zijn wederkomst, zeker niet op één lijn gesteld mag worden met de hippie Jezuscultus die overal ter wereld manifest wordt. Wel gaat het er echt 'Amerikaans' aan toe, met veel uiterlijk vertoon en massale doop, maar dat was óók het geval bij de uitstorting van de Heilige Geest en de daarop volgende gebeurtenissen (Hand. 2).

Tot grote verbazing én ontsteltenis (!) van vele kerkelijke en andere geestelijke leiders in de Verenigde Staten en Europa is hier sprake van een 'ouderwets', bijbels christendom, waarvan men dacht dat het voorgoed uit de tijd was en wel allerminst de jeugd zou aanspreken. Het begint er werkelijk op te lijken dat deze opwekking, ook veel onechte en onrijpe emotionaliteit te vinden zijn die slechts als overlaat. Dat is ongetwijfeld ook een zaak van respons en 'opvang' door de kerken, maar zoals steeds, staan ook thans oude, gevestigde kerken vreemd en niet zelden ge-ergerd aan de kant toe te kijken. Dat is niet eens een verwijt en minder kan een suggestie, alsof er in de beproefde garenen van de 'geinstueerde' kerken geen echt en warm geloof te vinden zou zijn! Al (Koers)

H.V.

— KOOPT BIJ ONZE ADVERTEERDERS —

even in het boek en vraagt: Weet je wien at dat is, Fransje?

Dat is Jakob, antwoordt Fransje. Ie a stout ewist en ie a eleugend tegen z'n vader, en toen is 'n varevarre wig'elopen, en toen droomden ie van enn trap mie engels.

Hij geeft het verhaal haast woordelijk weer zoals hij het van Moeder gehoord heeft, en Leentje kijkt hem met open mond aan. De anderen hebben eveneens geluisterd en verbazen zich al evenzeer over zijn kennis. Ze zet het trommeltje neer en gaat naast Fransje staan. Ze wendt enige bladzijden verder en vraagt wat de volgende plaat voorstelt. Weer geeft hij een uitvoerig verhaal. Ditmaal is het over Jozef die door zijn broers in een kuil geworpen werd. Dan slaat het meisje een heleboel bladen tegelijk om en wijst naar de plaat van de kruisiging. Weer geeft Fransje een volledig verhaal, en hij staat in het bijzonder stil bij het gesprek tussen de ene moordenaar en Jezus. Terwijl hij dit doet, ziet hij meteen ook weer de lachrimpeltjes, al lijkt geen der moordenaars werkelijk op Verplanke. De twee andere vrouwen houden hun naaiwerk stil in hun schoot. Kees de Visser pen heeft al een tijdje midden in een woord stilgestaan. Dan vraagt de vrouwe: Oe oud bin jie, Fransje?

Agau bin'k vier jaar, antwoordt Fransje. Den lessen dag van de maend wor ik er viere ei Poe . . . ei Moeder ezeid.

Noe mô-je ièst je sukeladelmelk mae es uiddrienken, roodt Maatje aan. Allen drinken hun kopje op hun gemak leeg. Fransje zorgt er voor dat hij niet slurpt, want dat is erg onfatsoenlijk heeft Moeder hem geleerd. Hij knabbelt genietend op het heerlijke koekje.

Opeens klinkt er een doordringend gerinkel in de hoek van de kamer, tegen de gangmuur. Fransje schrikt er van en denkt dat er ergens een wekker afloopt. Maar De Visser staat op en neemt een zwart ding van een klein kastje en houdt dat tegen zijn oor. Hij praat in een ander zwart ding aan het kastje. Fransje weet niet wat hij er van maken moet. Hij kijkt met grote vraagogen naar de vrouwe en dan naar de meisjes. Die moeten lachen om zijn verwonderd gezicht, maar ze houden zich stil en zeggen niets.

De Visser houdt op met praten en hangt het zwarte ding weer op zijn plaats.

(Wordt vervolgd)

Deze roman is in boekvorm verschenen bij Uitgeverij T. Wever in Franeker. Het verhaal verschijnt als feuilleton in ons blad met toestemming van de uitgever.

CALVINIST-CONTACT — FEBRUARY 21, 1972

VAN ANDERE DRUKPERSEN

UIT OUDE KRANTEN

De schoolopziener was in het begin van de 19e eeuw een man van gewicht en aanzien, die door de schoolkinderen en de onderwijzers met diep ontzag en eerbied begroet moest worden. Het had de Groningse schoolopziener Th. van Swinderen onaangenaam getroffen, dat de kinderen hem bij het binnentreden van de klassen zo "onmelodius" welkom heetten, maar daar werd nu gelukkig verandering in gebracht:

"Om het ongeregeld groeten bij mijne intrede in de school voor te komen, heeft men een welkomstgroet ingevoerd, welke dan door de kinderen op een aangename melodie gezongen wordt, waarbij zij tevens tegelijk buigen. Ingevolge wordt bij mijn verlaten der school een afscheidsgroet op dezelfde manier door de kinderen gezongen. Deze versjes zijn van den volgende inhoud:

Bij het inkomen

Dag, lieve Schoolopziener, Gij Bezoekt ons weer, wij zijn nu blij.
Gij houdt niet op te zorgen (bis);
Wees welkom dan, o brave man!
Elk onzer zal, zooveel hij kan,
Uw zorgen dankend loonen (bis).

Bij het uitgaan

Wij danken U voor 't onder-richt,
Dat gij ons geeft van onzen plicht.
Wij zullen vlijtig leeren (bis).
Bezoekt ons toch eens spoedig weer.
Wij zien zoo graag U keer op keer.
Dag, lieve Schoolopziener (bis)!

De schoolmeester zelf was nog maar een manusje van alles; in het Christelijk Schoolblad van 1901 vertelde een oud-bovenmeester over het schoolmeesterschap van vroeger:

"Ik zelf heb den tijd nog beleefd, dat ik een tiental posten bediende:

1. Onderwijzer (schoolmeester).
2. Voorzanger, waaronder natuurlijk ook het voorlezen was begrepen.
3. Kloklouder. Dit geschiedde gewoonlijk drie maal per dag, behalve bij begrafenissen, bij geboorten en overlijden van vorstelijke personen. Het gaf 50 cts. extra per keer.
5. Doodgraver. Graven heb ik nooit gemaakt; dit had men van het menu geschrapt, toen ik mijne betrekking aanvaardde.
6. Lijkbezorger, waaronder was begrepen het dood - bekendmaken langs de huizen met steek en hangenden rouwband, het bedienen van de tafel in 't sterfhuis enz.
7. Polderbode, wanneer men ook moest voorsnijden en schenken bij polder - vergaderingen; natuurlijk kreeg Meester ook zijn portie, die er niet tegen kon bekwaam soms te veel.
8. Voorlezer voor de pui.
9. Verzorgen van de kerk; haar schoonhouden, stoelen met kussens zetten voor de doopmoeders, dat nog een aardig duitje gaf, zorgen voor doopwater.
10. Zorgen voor brood en wijn bij het avondmaal.

Nu kwam daar nog bij: het bewaren van het doodakleed, opzichter der begraafplaats enz., posten, die niet afzonderlijk beloond, maar onder de andere begrepen waren. Dat meester domine's schoenen poetsen moest en de messen van diens vrouw slijpen, had men op de postenlijst doorgehaald.

Dr. A. Van Hulzen
Uit: Nederlandse Historien

RAPPORT UIT OTTAWA

SENAAT STELT GELEIDE ECONOMIE VOOR

door NORMAN CAMPBELL,
Parliamentary Press Gallery.

(Canadian Scene) — De leden van het Parlement hebben onlangs vernomen dat 67.000 studenten die drie tot vier maanden geleden de school verlaten hebben, nog steeds op zoek waren naar werk. Tegelijkertijd waren er 1.591.000 getrouwde vrouwen aan 't werk terwijl er bovendien 187.000 personen van boven de 65 jaar werkten. Deze cijfers wijzen op de veront-rustende facetten van ons werkloosheidsprobleem. De betrekkingen voor hen die voor het eerst aan het werk gaan zijn er niet, en door de stijgingen in de kosten van het levensonderhoud blijven vele ouderen langer aan het werk. Tien-

duizenden mensen die onder normale onstandigheden met pensioen gegaan zouden zijn, blijven hierdoor werken.

De Senate National Finance Committee heeft dit probleem bestudeerd en is tot de conclusie gekomen dat de groei in de Canadese industrie te langzaam is en dat er te veel inflatie is. "Canada trekt in beide gevallen aan het kortste eind".

De Economic Council of Canada heeft verklaard dat er tegen het einde van 1975 niet minder dan 1,4 miljoen nieuwe betrekkingen gecreëerd moeten worden als we er in willen slagen om voor iedereen een baan beschikbaar te hebben. In vier van de afgelopen zes jaar zijn er in Canada meer mensen beschikbaar gekomen voor werk dan er werkkringen beschikbaar waren.

Zij die het meest van de werkloosheidssituatie te lijden hebben zijn de jonge mensen die willen gaan trouwen. Als we hierin niet voorzien, dan zal dit probleem van de 24 tot 35 jarigen kunnen leiden tot ernstige economische en maatschappelijke problemen. Het is onaanvaardbaar dat het gehalte van de werkloosheid in die leeftijdsgroep twee keer zo hoog is als dat van het hele land.

Men zegt in dit rapport o.a. dat de "Canadese economie niet alleen geleid KAN worden, maar geleid MOET worden, omdat er nu eenmaal geen geheimzinnige machten zijn die ons helpen als we het niet zelf doen". Het is nog niet zo lang geleden dat we onze wenkbrauwen opgetrokken zouden hebben als dergelijke geluiden over een geleide economie van de Senaat gekomen zouden zijn.

De Senaat wil dat het Parlement een belangrijker rol gaat spelen en dat zowel het Parlement als het publiek betrokken zijn bij het maken van beslissingen die de ontwikkeling van onze economie aan gaan. Thans is het zo dat het Parlement voor een voldongen feit wordt geplaatst als er budgets worden gepresenteerd of belastingwijzigingen worden aangekondigd. Er wordt soms wat aandacht geschonken aan rapporten van parlementaire commissies. Maar meestal worden aanbevelingen van dergelijke commissies in de wind geslagen. Meestal hebben de Parlementsleden die geen zitting hebben in het Kabinet geen flauw vermoeden van wat de Regering van plan is tot het moment dat de Regering met voorstellen voor de dag komt in het Lagerhuis.

Het rapport bevat de aanbeveling dat de rapporten van het Economic Council of Canada automatisch worden doorgegeven aan een comite van het Parlement. We moeten komen tot een nieuwe "openheid" in het bepalen van economische gedragslijnen. Het publiek moet een kans hebben haar mening te uiten, en zakenlieden en

politici hebben het recht hun duit in het zakje te doen.

Ondanks al het gepraat van de afgelopen jaren over de mensen die betrokken zijn bij het bepalen van nieuwe gedragslijnen, is er weinig veranderd. Zo nu en dan doet de Regering wel wat als er te hard geschreeuwd wordt door 't publiek — zoals b.v. toen een Wetsvoorstel teruggenomen werd waarin werd voorgesteld om de bevoegdheden van de President der Rekenkamer te verminderen —, maar verder wordt er weinig naar het volk geluisterd.

De Senaatcommissie zegt hierover het volgende: "Als het volk als kinderen behandeld wordt — als het weinig of niet voorgelicht

wordt en geen deel kan nemen in beslissingen die op hun eigen leven betrekking hebben — dan moet men ook verwachten dat dit volk teleurgesteld haar heil zoekt in reacties die wellicht kinderachtig lijken. Maar als het meer behandeld wordt zoals men volwassenen behandelt — als het beter wordt voorgelicht en meer bij het maken van beslissingen betrokken wordt — dan bestaat de kans dat het volk reageert in een veel positievere manier, dat het toont begrip te hebben voor het feit dat alle problemen niet ineens kunnen worden opgelost en dan zal men tevens vinden dat het volk ook bereid is om experts te ver-geven als zij nu en dan fouten maken".

VERGADEREN

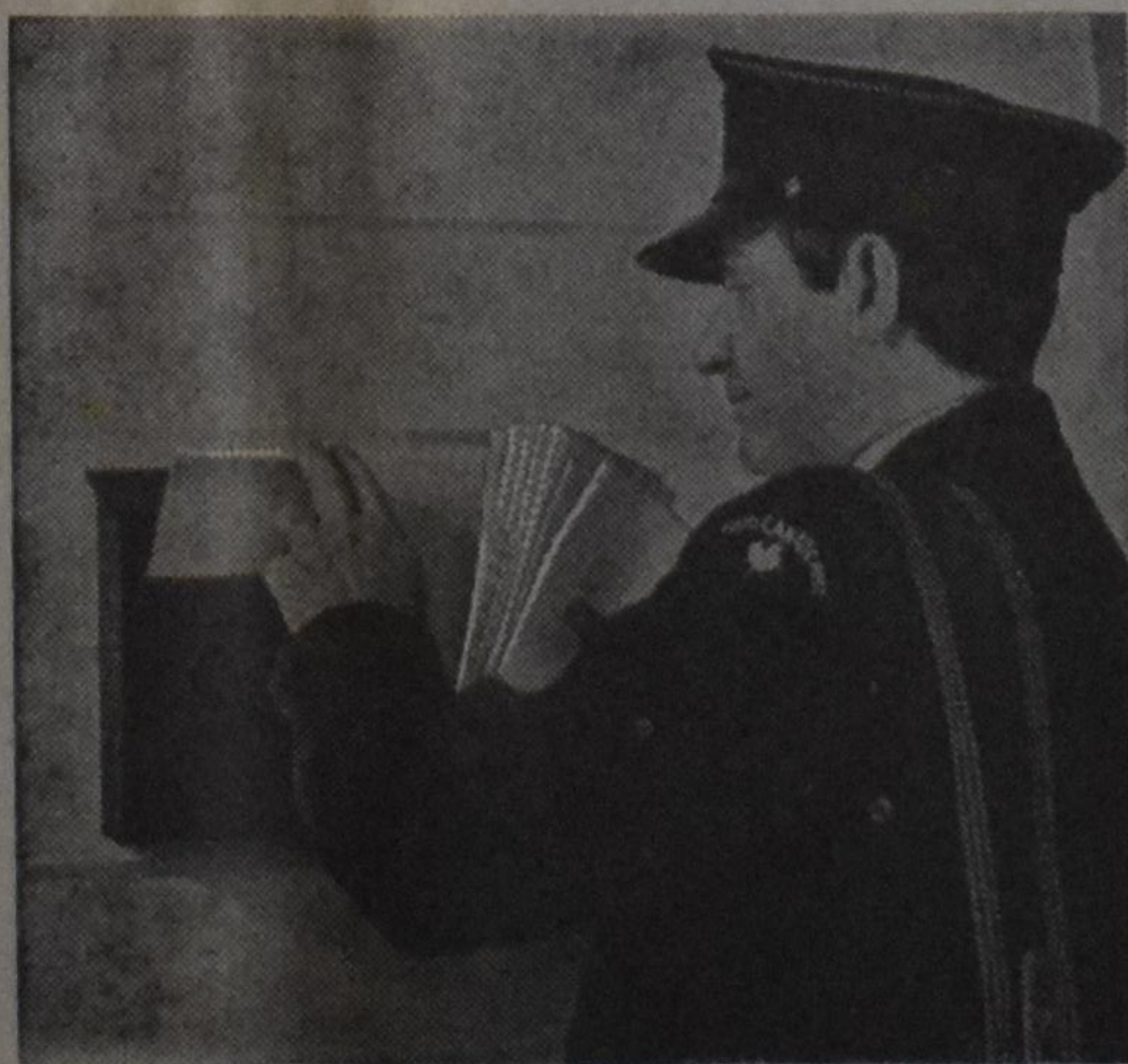
Wij hebben elkander weer lustig bestreden, Met argumenten van achteren en van voor. Er waren er wat die zijn er fel tegen, En anderen die zijn er vlak voor.

"ja, zus en zo moet er komen, ook al kost het nu veel" Dat is de kreet die we vaak hoorden boven het lawaai en gekrakeel.

Nog opgewonden sprekend over het voor en over het na. En Jezus die heeft maar stil zitten luisteren. Die zegt op vergaderingen toch zelden een woord. Of is het soms, dat in de drukte van het argumenteren, Zijn zachte stem haast niet wordt gehoord?

N. van Duyvendyk

HEEFT U MEER INLICHTINGEN NODIG? WIJ HEBBEN ZE BESCHIKBAAR.



U behoort kortgeleden een envelop ontvangen te hebben, bevattende de algemene inlichtingen die U nodig hebt om te zien hoe de belastingherziening voor U werkt. Als U aanvullende inlichtingen wenst wegens persoonlijke omstandigheden, zijn de volgende brochures beschikbaar:

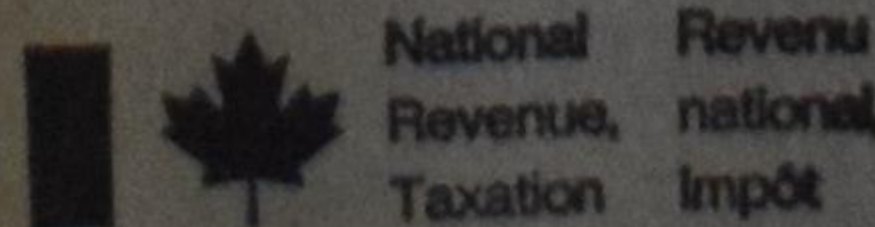
- "Child Care Expenses"
- "Moving Expenses"
- "Capital Gains"
- "Partnerships"
- "Rental Income and Undeveloped Land"
- "Goodwill and Similar Assets"
- "Professionals: Income Calculation"
- "Basic Herds"
- "Corporate Tax Guide"

Om na te gaan of U een of meer van deze brochures nodig hebt, lees eerst de voorlichting die U reeds hebt ontvangen. De brochure "Highlights for Individuals" bevat een bestelbiljet. Dit biljet dient, na invulling, gepost te worden aan:

Taxation Distribution Centre
P.O. Box 8489
Ottawa, K1G 3L5

Herinner, lees eerst de algemene brochures, bestel daarna elke gewenste aanvullende brochure. Hoe beter U nu geïnformeerd bent, des te gemakkelijker zal het voor U zijn om in het Voorjaar van 1973 uw aangiftebiljet in te vullen.

tax reform and you



The Literary Scene

BOOK REVIEW

POST - WAR DUTCH LITERATURE: A HARP FULL OF NAILS Four Essays By Johan P. Snapper Amsterdam, 1971. (Delta), 48 pp. Reviewed by Cor W. Barendrecht

Dr. Snapper is the Chairman of the Chair in Dutch Studies, Department of German, University of California at Berkeley.

In the first essay, "Homo Homini Lupus: The Contemporary Dutch Novel," professor Snapper asserts that the answer to the fact that Dutch literature has for so long remained unknown in the world at large lies, partly, in the provinciality of a literary tradition which has developed practically unnoticed within the last two centuries. The setting of the Dutch novel and drama, and the problems treated, remained typically Dutch problems. The exceptions were very few.

The second essay, "The Word Becoming Flesh: Post-War Dutch Poetry," deals with the poetic generation which in the 'fifties and 'sixties discredited the poetic tradition in which the dynamism of the word itself has been lost. "The new poetry, the arts of language, seeks to return a positive energy to the word. The word must become flesh." Lucebert, Claus, Hoornik, Lehman, Bud-dingh, and Vonkenoog, belong to the experimental poets who each in their own way rebel against the meaninglessness of the word by charging sometimes insignificant subjects with poetic energy. The new poetry's testing of the limits of language, so Dr. Snapper concludes, tries the limits of the imagination with unfortunate results. Yet, he states, "This audacious struggle with the word has yielded an unprecedented dynamism to Dutch poetry and has expanded the range of language into theretofore unknown dimensions."

The third essay is, "The Play, the Players, and the Game: Contemporary Dutch Drama." The essayist observes that Dutch contemporary drama focuses on the game of life, which catches man in the act of escaping from himself. Such drama is a close up of character in a spiritual vacuum, and plot retreating from life.

The fourth essay, "The 111 Winds of the Aeolian Harp: Contemporary Dutch Literature," reaffirms the assertion of the first essay and further develops the thesis. Geographically sheltered from the outside world, and internally protected by "an imaginary leather bag which incarcerated the ill winds," the static, classic, or-

derly form of the Dutch writer seemed assured. The leather bag of traditional ideals remained tight-knit up till after the second world war. Eventually the bag broke and the ill winds of literature broke loose. In spite of the ill effects upon the literature of the low lands, the winds eventually cleaned the air for a literature that is able to rehumanize man, and for

growth of Dutch Post-War literature into a universal type. Thus the winds may turn out to be beneficial to that literature.

The essays, which are each well-documented and illustrated with examples from contemporary Dutch literature, are, to my knowledge, the first to appear in the English language. Dr. Snapper's terse style and his penetrating analysis of the subject are a significant contribution toward a renewed interest in Dutch literature currently evident in English speaking countries.



From the Mailbox

CHILDREN IN CHURCH

Dear Sir:

In the Jan. 6-13 issue of Calvinist-Contact on the Pulpit and Pew page we read an article or editorial by Rev. F. Guillaume. It was about Children in Church, a subject dear to our heart as it is to many parents of young children I think.

And I am with you all the way Rev. Guillaume when you say that going to church, worshipping the Lord is a communal exercise for parents and children, old and young together. But then LET IT BE SO and not only for parents. Already for years have we deprived our children of their privilege to take part in the worship services. By including them, 6-10 year olds to worship with the parents we have excluded these children I am afraid.

Because very little, if anything at all is said or sung or done which is geared to THEIR UNDERSTANDING. Perhaps this varies with local churches, ministers and councils.

Indeed it may be hard for certain ministers to have a 5 minute talk directly to our boys and girls. (I'm confident though that many of you are capable, but DO use visual aids to illustrate a talk with them.)

But if this is hard for you would there not be ONE LAY-MAN who could do this or the director of the Daily Vacation Bible School.

If there are three pre-service hymns could not ONE of these be a children's hymn in the morning as well as one in the evening service. Along with the Psalter Hymnal could we not also have "Let Youth Praise Him" in the pews. Parents will gladly bring their own or donate copies I'm sure. Then, could the song leader not ask the 6-10 year olds directly for a song of their own and if this could be: He's got the whole world in His hands and the organist would not have the music, sing it without, spontaneously? There need not be big changes or that some committee is appointed to look into this matter. Let's start it today and not only at the next Sunday worship service, but at every service.

The remark you quoted Rev. namely "that small children do not get anything out of the service" IS true to my way of thinking. You think they do pick up or get something out of it. Whatever it is, is taken and applied out of context. And again I am afraid, afraid that by them being there they are turned off instead of on.

When I see an 8-year-old nail-biting throughout a service and hear of a 6-year-old whispering in church: Mam, I have a secret, I hate church with fearful eyes, then is it not time to take stock of our view in general of "Children in Church".

And it is NOT that we are on the VERGE of losing the right track, we LOST it for sure.

At least the churches who have S.S. for 6-10 year-olds DURING the service, did the best they could for these children. The telling and teaching in S.S. is geared to their understanding and out of that many children will "practice" what is "preached", in such a direct and simple way that it has put me to shame as a parent. But they need to get and have a little bit of this also in the worship service. We can prepare them joyfully as parents for the service but if nothing is said or sung or done which is geared to THEIR UNDERSTANDING, then what is there to rejoice and be happy about going to church for them?

Sincerely,
Margaret Herpt.

ABORTION

I read Rev. VanKatwyk's article in C.C. and it was good written in the light of God's Word.

That is what we as Christians should do, see everything in context with the Bible. It is also true of course that what you wrote is nothing new to us. As the words "Thou shalt not kill" is a commandment. But there is more to that commandment in regard to abortion. A murder has always two sides: the murderer and the victim. In the Lord's day 40 the sixth commandment is explained: "That I neither in WORD and GESTURE TAKE WOUND OR KILL my neighbor. . ."

What about the man who raped a girl UNWILLINGLY CONCEIVING? There was not a word in your article about that. What would you do if your little girl was raped? Did you see that as a fetus in the light of Ps. 139:

"For thou didst form my inward part thou knits me together in my mother's womb."

Is this formed by God or is this a brutal murder of the SOUL and BODY of a little girl. Not the mother who rushed here to the nearest hospital or the doctor who performed an abortion but the man is the killer. This baby fetus was not conceived but forced on

her. We had a doctor in high office in Toronto to speak for our Christian Emphasis school in Woodstock. He was also a Christian and used the same bible as we do. But he asked the women what about rape? What do you mothers think about that? No answer came. Now we can talk much about anti abortion and birthright committees. But what about the body and soul of a little girl? Did the parents have a birth AVOIDING RIGHT because of the horrible crime a man did to her? She will remember it for the rest of her life. Would you let your daughter carry such a forced life and still call it God given? I wonder.

Mrs. Anne Vandezande
39 Norwich Ave.
Woodstock.

RESPONSE-Peter L. VanKatwijk

My article was not written as a theoretical and critical analysis of the many complex problems of the abortion controversy. Rather, as stated, it presented a report on a special Sunday evening program of the Kitchener congregation. The biblical point of reference as given in my sermon was not that abortion equals murder and hence can be simply rejected as a sin against the sixth commandment. The positive basis for our consideration of the abortion problem was sought in Psalm 139 where we first of all STEP BACK in wonder and praise in seeing the womb as God's workshop, and, secondly, to STEP FORWARD to respond to God's call to be His fellow workers in shaping human life to the full stature of beauty and maturity in Christ through the process of womb, family and school. As such I stated that "the

Christian view of abortion is not simply or basically a negative one. We are not just 'against abortion' but rather 'pro-life'. . . A pro-life stand also shows that not all abortions are the same. Indeed, in some cases abortions are performed for pro-life reasons as the very name 'therapeutic' abortion indicates."

"What would you do if your little girl was raped?" In principle I have stated my attitude in such a crisis situation. By posing the question in such a personal and concrete way I could not simply answer by saying either YES or NO to abortion. But I would take NO as a starter. I would think that in such a dreadful situation abortion would not be a miraculous cure to all the present and potential misery. The little girl would still have to live with terrible consequences of that assault. All that abortion could do in such a case is taking away the fetus, but not the mental and spiritual anguish. Rather than aborting this ill started life I would wish that a solution can be found not in erasing the past but by building the future in a commitment to a positive development of this new life. I would hope and pray that the little girl will be that strong and the family and the church that supportive that together we can do that. That, as I see it, would be saying YES to God, the Creator and Provider and Redeemer of life. This conception of life through rape coming from God? Yes. Not that God is responsible for its violent conception but we claim that God's purpose for a beautiful and mature stature of life in Christ also applies to this life and that to that end we may be God's fellow workers. In the case that the girl is of such young and tender

age that to proceed with the pregnancy would in the opinion of the best medical judgment lead to physical and/or mental ruin, a therapeutic abortion would be in my view the best though terrible decision to take.

An article better attuned to the critical questions that arise from the abortion debate appeared in "THE BANNER" June 4, 1971, by Prof. Henry Stob. There he listed the kinds of abortion that he would reject: arbitrary abortion (simply for the sake of convenience), demographic abortion (for birth control reasons) and personal abortion (to forestall nothing but personal embarrassment or social discredit). As to in his opinion justifiable abortions the professor mentioned the obvious case of critical abortion (to preserve the life of the mother). With regard to the more questionable types of justifiable abortions he gave the sliding scale of 1) forecastive abortion (to prevent the birth of children likely to be horribly deformed or deranged), 2) social abortion (on account of rape or incest), and 3) therapeutic abortion (to preserve the physical and mental health of the mother). Adds Dr. Stob: "I have named three types in the order of their moral priority. I am more certain of the legitimacy of the first and second than I am of the third. "Personally I would tend to eliminate "social abortion" as a special category and deal with such cases in the context of therapeutic abortion.

Without claiming to have easy and quick answers to these complex problems I would emphasize again as a basic Christian principle the positive attitude of "how much better to cherish life than destroy it!"

SALEM CHRISTIAN SANITARIUM ASS.

Salem Board Meeting

On Saturday, February 5, 1972 Salem's trustees met in Stoney Creek.

Various reports were received and considered. Out of these, the main points of interest are reported for our readers.

Counselling Clinic

The number of people seeking advice is steadily increasing and has reached the point where the trustees deemed it advisable to attract another counsellor. Advertisements will be placed in professional journals to fill the vacancy by September 1972. It should be noted that Salem regularly advertises for a psychiatrist. Unfortunately, the search for a christian psychiatrist has for some years been unsuccessful.

Annual Meeting

London, Ontario will be the place of the next annual meeting. It will be held April 8, 1972 at 2 o'clock p.m. in the Sunrise Baptist Church on Clarke Road, corner Royal Crescent. Mr. Harry Van Belle, a psychologist, will address the members.

The Board of Directors will report to the members and seek a new mandate for the year to come.

Finances

Some time ago it was decided to offer the services of the clinic free of charge to our community. It has now become clear that the Salem clinic is filling a need and the members are therefore urged to continue to support Salem in this Christian service.

Marriage Improvement Conference

Another conference is planned for the weekend of March 24-26 at Canterbury Hills in Ancaster, Ont. Interested couples may contact Mr. Walter Bickford at Toronto 742-1624. Only ten couples can participate, but other conferences will be planned if enough interest is shown.

School Services

Cooperation with principals of Christian Schools will be sought to make the services of Salem available to the students. The trustees decided to follow up on the initial contact made.

D. Van Leeuwen.

\$50,000.00 will be donated to the Institute For Christian Studies by a benefactor if friends of the Association for the Advancement of Christian Scholarship also contribute \$50,000 by March 31.

HELP US PUSH IT OVER THE TOP.

\$50,000

\$45,000

\$40,000

\$35,000

\$30,000

\$25,000

\$20,000

\$15,000

\$10,000

\$ 5,000

LUTHER'S ADVICE

If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are at the moment attacking, I am not confessing Christ, however boldly I may be professing Christ. Where the battle rages, there the loyalty of the soldier is proved, and to be steady on all the battlefields besides, is merely flight and disgrace if he flinches at that point.

— Martin Luther

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FOR CONFESSION OF FAITH CLASS!!

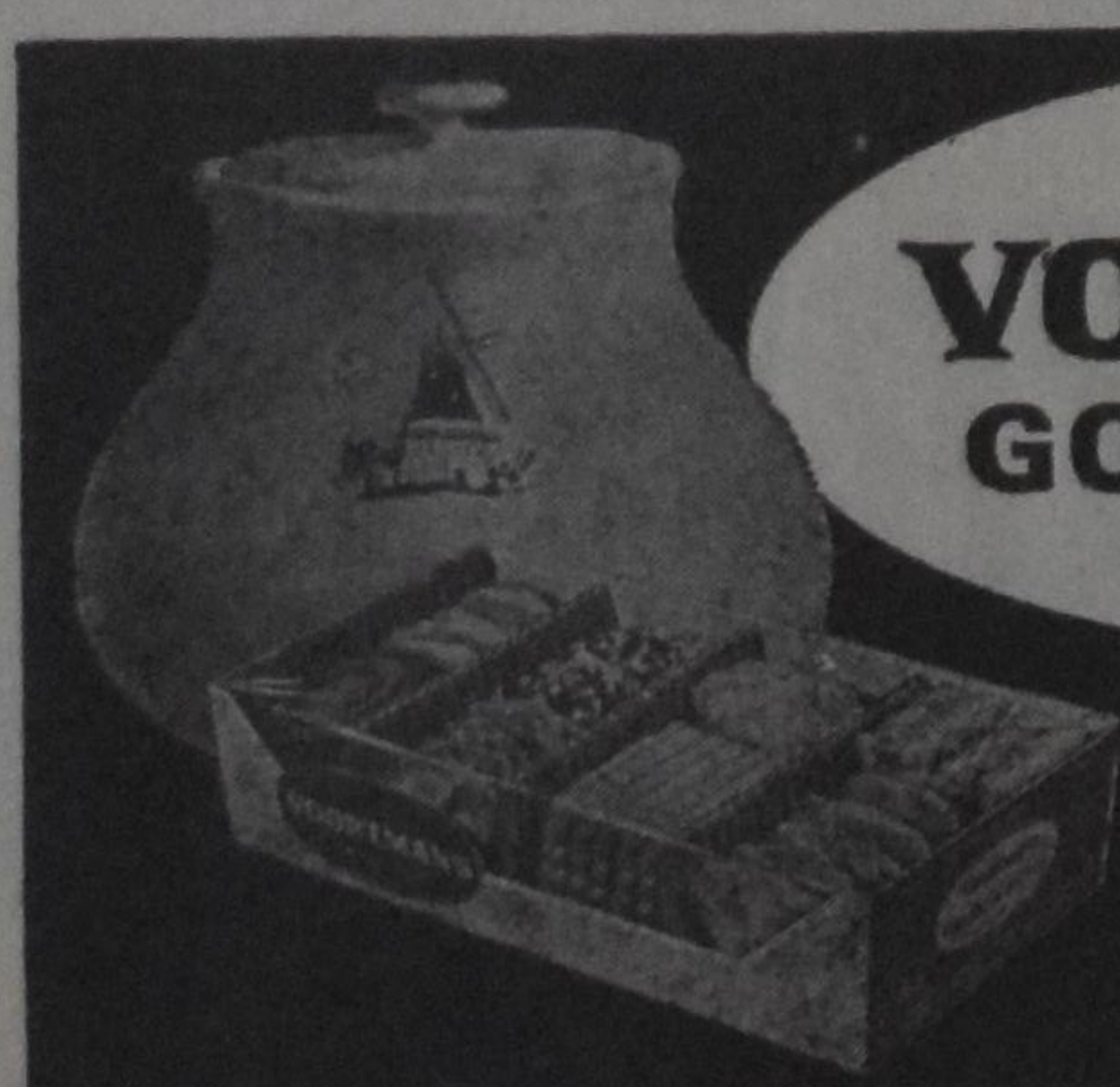
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The Political Parties in Canada

(2)

By J. HOFSTEE

The Liberal Party of Canada

The Liberal Party has been the party forming the government since 1963; under Pierre Elliott Trudeau the last four years. This year the Liberals will try to gain the majority once more so that they can retain the government.

History

The Liberal Party originated from reform movements in what are now Ontario and Quebec before Confederation. In those days the government was in the hands of the British governor who ruled with the help of some established cliques. Quite a few of the immigrants did not like this, especially those who had come from the United States after the War of Independence. They wanted an end to the special privileges of the Family Compact and the Chateau Clique. They sought reform and were called the Reform party. Gradually their view changed to one of responsible government. Early reformers were William Lyon Mackenzie in Ontario and Louis Joseph Papineau in Quebec. They had a regular correspondence and also were in contact with liberals in the Maritimes. Both Mackenzie and Papineau were involved in the uprisings of 1837.

After 1840, the new leaders of the Reformers realized that they needed a coherent political party and they set about founding one. In 1848 the Reform or Liberal Party won the majority in the Legislature for the Province of Canada.

The Liberal Party was not an effective force until the time of Laurier. Sir Wilfred Laurier was elected leader of the Liberals in 1887. He found a party which was split in many ways. He transformed this disunited group into a genuine national political party. In 1896 the Liberals gained the majority in the House of Commons and formed the government. In the seventy-six years since then, Canada has had a Liberal government for fifty-five years. Laurier is one of the most important figures in the history of Canada and of the Liberal Party. He had some formidable obstacles in his way of creating a national party. One of the obstacles was that he had to overcome the strong opposition of the Catholic clergy in Quebec to the Liberal Party. That he was successful is obvious from the fact that Quebec is considered Liberal in federal elections now.

Mackenzie King was the leader of the liberals from 1919 until 1948 and was Prime Minister during twenty-two of those years. His aim for Canada and the Liberal Party was a broadly based, middle of the road social welfare state. He was the main proponent of the Liberal policy of social welfare measures such as unemployment insurance and old age pensions. A few of these were implemented during his years in office.

Mackenzie King was succeeded by Louis St. Laurent who was

Prime Minister until 1957. He was succeeded by Lester Pearson and Pierre Elliott Trudeau succeeded Pearson in 1968.

One of the strange things about the Liberal Party is their tendency to nominate candidates who have little connection with their party or who have not been politicians but rather civil servants or businessmen. Louis St. Laurent was a civil servant before he became Mackenzie King's right hand man. Lester Pearson was a career diplomat who became Secretary of State for Foreign Affairs and later Prime Minister. Mitchell Sharp, the present External Affairs Minister, was a civil servant. Prime Minister Trudeau was a university professor who had been in Parliament only three years when he was elected leader. The art of politics must be learned and we have seen in recent years the difficulties that may arise when non-politicians become ministers. The lack of understanding of the parliamentary process can be seen today in Prime Minister Trudeau who shows disdain for it, and seldom speaks in the Commons.

Philosophy and Principles

The basic philosophy of the Liberal Party is humanism. Several times in Liberal literature we find the statement: "The basic faith of Liberalism is a belief in the worth of man." Lester Pearson in the introduction to the book THE LIBERAL PARTY states that Liberalism in Canada has meant the evolution of political democracy; the removal of

privilege, discrimination, and class distinction; the building of a society based on equality of rights and opportunities for all its members. He goes on to say that the fundamental principle of Liberalism, the foundation of its faith is belief in the dignity and worth of the individual. The state is the creation of man, to protect and serve him, and not the reverse.

The Liberal Party sees Liberalism as the middle way, the way of progress. It stands for moderation, tolerance, and the rejection of extreme courses. Liberalism accepts social security but rejects socialism; it accepts free enterprise but rejects economic anarchy; it accepts humanitarianism but rejects paternalism. In the introductory article I mentioned that the Canadian political parties have no set philosophy or principles. The Liberals water down their own principles in one of their publications, DIMENSIONS: CANADIAN LIBERALISM, and I quote:

"No political party has more than a loose relationship to a political philosophy. The Canadian Liberal Party defined its fundamental attitudes in 1948 and again in the opening resolution passed in 1958: 'The basic faith of Liberalism is a belief in the worth of man.'

"Obviously this is not a clear ideology.

"The vagueness of the ideology is inherent in the nature of a two-party system. Unless political opinion is fragmented among the five or six parties that have operated in some European democracies, a political party is a group of people seeking to form a government by getting the support of 51 percent of the electorate. Its policies, therefore, must express only the highest common factor of opinions behind which

majority support can be mobilized. In any country this means that the ideological content of a political platform must be broad. In Canada, as in the U.S.A., it has to be very broad indeed."

Since 1919 the Liberal Party has had a platform of social security and slowly they have implemented this over the years. This fits in with their philosophy of the welfare of the individual being one of the prime requisites. Unemployment Insurance was started in 1940, and since that time Canada has seen Family Allowances, Old Age Pensions, Hospitalization Insurance, Canada Pension Plan, and Medicare instituted.

Achievements and Policies

What have been the accomplishments of the Liberal government since 1968? There have been a great many acts passed, although at times it has seemed that the progress of Parliament was woefully slow. Some of the more well-known measures were the broadening of the Unemployment Insurance legislation; the invocation of the War Measures Act in 1970 during the Quebec crisis; and most recently the new income tax legislation which has removed many Canadians from the tax rolls and instituted a capital gains tax. One of the main problems the government has had to deal with is economics. First the government had to deal with inflation. Purposely the government set about fighting inflation and they were successful in slowing it down. However, this was done at the cost of employment. For the last two years unemployment has been a major problem. Now it seems we are slowly on the road to recovery. How successful the government has been in its economic policy I leave for you to judge.

New legislation yet to be dealt with includes the Competition Act, the amendments to the Canada Labour Code, and a national policy toward foreign ownership of Canadian business. The latter has been stalled by the government for a long time, but now the national mood seems ripe for a firm commitment. If the rumours are right and we are to have an election in June we will undoubtedly hear a lot of new proposals and policies this spring and in the election campaign.

The Prime Minister

Pierre Elliott Trudeau was a university professor until he was persuaded to enter politics in 1965. Shortly after he became Minister of Justice, and in 1968 succeeded Lester Pearson as leader of the Liberals. He caught the public eye as the gay bachelor, kissing all the girls and being chased by them. He had an aura of youth about him, although he was middle-aged, and in the age of youth he was a flamboyant image.

In his recent book, SHRUG: TRUDEAU IN POWER, Walter Stewart takes a very negative view of Trudeau. Walter Stewart is a member of the NDP who says that he likes Conservatives, so undoubtedly his views are very biased. Stewart finds Trudeau arrogant and snide, an egotist, Trudeau is the government, and runs it like a dictatorship with a small power group around him; Canada is no longer run by parliament or the cabinet. Whether Stewart is one hundred per cent right is to be questioned, but there is a basis of truth in his assessment.

Trudeau has had some defections from his cabinet. Eric

Kierans resigned, as did Paul Hellyer, who formed his own right-wing group Action Canada. Recently, a number of riding officials resigned in Eastern Ontario because they did not like what Trudeau is doing.

Perhaps this year Trudeau will give us the father image, providing us with all the good things of life, now that he is married and has a son.

Prospects

Will the liberals win the election? No one ever can predict the outcome of an election, but their chances are pretty good. Can the Conservatives under Stanfield fire up the Canadian public? And how much will the vote be split by the NDP? John Bird wrote in the Financial Post that the Liberals' hold on power depends as much on the division and weakness of their opponents as on their own inherent strength. Time will tell.

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FOURTH EXPANSION YEAR FOR CHRISTIAN SCHOOLS

"American Christians are voting with their feet," said Dr. John Blanchard when asked to comment regarding the fourth consecutive year of 15% enrollment increase in the membership of the National Association of Christian Schools. "Christian parents are withdrawing their children from schools where sex education is devoid of Biblical morality, and where discipline is deteriorating because school authorities have little support in their efforts to maintain control."

Sixty-nine thousand pupils are enrolled in 366 elementary and secondary schools located in 42 states and 38 countries.

The enrollment increase in the United States was 14%. This is the fourth year of growth at this rate. Growth of enrollment in existing schools is the primary reason for this increase since the number of schools increased by only 15%.

Advanced degrees are appearing with increasing frequency in the professional roster of the Association. A newly launched national Christian Elementary Teacher's Certificate is attracting considerable attention and recent dramatic improvements in the Association's professional magazine, the CHRISTIAN TEACHER, make it of increasing value to the teaching force.

Commenting on these evidences of increasing professional maturity in the National Association of Christian Schools, Dr. Blanchard further observed, "Where schools have lost their sense of academic purpose or have become the pawns of sociological or political influences, Christians are turning with increasing confidence to the private Christian school. Many are learning that only Christian schools teaching a distinctively Christian view of man, truth and society are supporting the Christian faith in our pluralistic society."



THE WORLD AROUND US

The Channel Tunnel

It is about one hundred years ago that serious considerations were given to build a tunnel from England to France. A company was formed, and even a short test tunnel was built, but for a variety of reasons the project was never started even though the company formed to finance the tunnel remained. Now it looks as if the project has obtained new life and that before 1980 England will have a connection with the mainland of Europe. So far the British and French governments have spent about \$30 million on preparatory investigations—a fraction of the almost \$1 billion which the complex will cost by the time it is completed.

The two governments are not going to finance the whole project out of public funds. Discussions with bank consortiums are still continuing, but little is known as to the exact number of banks involved and the amounts they are willing to invest. The 90 year old Channel Tunnel Company will change its name to Channel Tunnel Investments and will get a 20 per cent share of the new company that will be formed. This new consortium will be responsible for studying the problems involved with building the tunnel on the British side, while its counterpart in France, the Société du Tunnel sous la Manche will do the same on the other side. If the financial arrangements can be worked out short test tunnels will be constructed on both sides of the channel. But the final decision will not be made until the second half of 1973. Since it will take five years to construct the tunnel, it cannot be completed until late 1978.

There is still no decision made whether the tunnel will be drilled 50 meters below the bottom of the sea, or whether large concrete cylinders will be placed in a trench on the bottom. The cost will be about the same since the Channel bottom consists of soft chalk which is nevertheless 'water tight'. Whatever the method of construction, three tunnels will be built: the centre one will have a diameter of 3½ meters, the two on either side will have a 7 meter diameter. Every 250 meters the tunnels will be connected. The center tunnel will only be used for maintenance equipment, air circulating machinery etc.

The two large tunnels will be used exclusively for electrically powered trains. Enormously large loading and unloading platforms—in Britain by Cheriton, outside Folkestone, in France by Sangatte—will ensure that the trains can be loaded and unloaded in ten to fifteen minutes. Each train will be able to carry 300 passenger cars and during the rush hours 3,600 cars can be transported per hour, which means one train every five minutes.

If there are really going to be that many cars during the rush hour, truck traffic, container trains, and regular trains will have to be held up until night time. An even larger difficulty is the size of the 'stations' on either end of the channel. In order to provide room to unload about three trains simultaneously (and unload three which arrive during those fifteen minutes), provide sufficient track for the trains with regular freight, as well as have enough parking space for trucks, buses, caravans, a tremendously large area will have to be used. There will also have to be garages, restaurants, perhaps motels; passport, immigration and customs buildings will certainly have to be built.

In theory the freight traffic through the tunnel will be 50

per cent less costly than by water, and passenger traffic will be about 30 per cent cheaper. The savings in time will also be substantial. The trains will take 40 minutes to travel the 50 kilometer long tunnel (of which 37 kilometers are under actual Channel water). Rough weather or dense fog will not interfere with travel anymore and the danger of a collision in the Channel—through which almost 1,000 ships a day pass—will also be eliminated. Since there will be a one-way traffic only in the tunnels chance of a mishap, even with the frequency of the trains, are very small.

Technically it is, no doubt, possible to build the tunnel; but there are other considerations. A number of people in Kent County have organized themselves in the hope of persuading the British government not to go through with the tunnel. They point out that a number of large access roads will have to be built to funnel the traffic from and to the tunnel. These roads will cut up their beautiful Kent (justly named 'the garden of England'). Others have pointed out that the tunnel will only draw more industries to the southwest of England and drain the poorer regions of work opportunities. This is already going on, and a tunnel will accelerate the process. It will cost the government millions in subsidies and tax concessions to get industries to move north or to the Midlands, or, if this is not done, the chronic unemployment in these regions will increase at an alarming rate.

In France the situation is just the reverse. The northwest corner of France is underdeveloped and during the past years the government has tried to industrialize the area. A tunnel, with the necessary access roads, can only be an asset to this poor region.

Up to now public opinion has not played a role in the planning of the tunnel. Too many committees have to report yet and too many financial arrangements have to be made to make a tunnel by 1980 a certainty. Except for the people of Kent, it all seems too far away to worry about. But if things go according to plan with the tunnel, public opinion could well cause a few problems in so far as determining the cost of transportation through the tunnel. If the British government, under pressure from the public, decides that the tunnel is only of marginal benefit to Britain it might want to have substantial returns from the investment of the tunnel, while the French government may be willing to keep the fares as low as possible, even subsidize them partly if the tunnel proves a great help to the development of the northwest of France.

The two governments have guaranteed 70 per cent of the money invested in the tunnel. The investors will be paid out of the profits made on the tunnel, but control will be invested in the organizations which use and maintain the tunnel—the French and British railways, both of which are corporations owned by the state. The two governments will thus definitely have a large voice in setting prices for travel through the tunnel. Whether private investors are willing to accept this arrangement still remains to be seen.

Whatever the problems involved, it looks as if the Channel tunnel will be a reality in the next decade or so. It will mean the end of Britain as an island only accessible by sea and air and will draw her all the closer to Europe, where, as most Britons now agree, her future lies.

J. J. Bout.

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PASTORAL PONDERINGS

Thoughts on Abortion

Information was received on the action taken by the Wallaceburg, Ont. Christian Reformed Church to contact the Government on the proposed amendments to the abortion law. The correspondence sent to me by the pastor of the Wallaceburg Church proved clearly that this important work should not be left to some churches and office bearers here or there, but that the time has come for official action. In my opinion it is high time for the Canadian Committee of the Christian Reformed Churches for Contact with the Government to step in.

In the meantime interesting decisions were taken in our country, indicating that many more Canadian citizens are deeply concerned.

The weekly "Time", in its issue of Feb. 7, 1972, raised the question, "Is a fetus a human being?" and reported, "In a decision . . . Ontario Supreme Court Justice Abraham Lief granted two separate injunctions which restrained a Quebec woman from having an abortion in Ottawa's Riverside Hospital. The grounds: the operation would constitute a 'trespass to the person' of the 16-week-old fetus, who was recognized as a plaintiff in the case."

The same article, placed in the section "Justice" under the striking heading, "Plaintiff Not Yet Born" contained this information: "Civil law in Canada has recognized the legal rights of the unborn before, but only in cases where, after birth, an infant sued for damages suffered while in the womb — for example, as the result of an auto accident. The Lief decision was notable for extending, for the first time, the 'right to life' guaranteed by the Canadian Bill of Rights to unborn children."

PRESS PARADE

"Christian Home and School" of Feb. 1972 carried this important information:

O.A.C.S. REPORTS

The Ontario Alliance of Christian Schools is distributing to all member schools a study on "Public Relations." This study, originating with the Southwestern Ontario Principals' group, was used as a basis of discussion in a number of meetings of principals and board members. Other members of the NUCS should write the OACS office for copies.

The board appointed a committee to investigate whether the membership meetings could be made more effective. This committee will report in February 1972.

The board has adopted as its policy acceptance of courses given at the Institute of Christian Stu-

dents in Toronto on the same basis as courses at other Christian and secular colleges and universities. This policy is aimed at allowing teachers who did not go to a Christian college before teaching to submit credits from the Institute toward their Christian School Teacher's Certificate.

The Legal and Equality Committee is still very active, and more concerned action is being planned to achieve the goal of more financial recognition of our schools by the Ontario educational authorities.

What is going on in Mexico today? In answer the missionary Schemper reports the following. This item came to my knowledge via Emmanuel CRC of Calgary, Alta.:

However, later reports in the newspapers show that the matter is still not definite because new legal action has started to have the order withdrawn. . . .

The other decision I want to publish here, was taken in 1971. It was described in the Special Report to all C.J.L. Foundation Members Re: C.J.L.'s Future in Civil Rights and Politics, recently published. The section involved of that report reads as follows,

"Last year, Miss Frances Jean Martin, a 31-year-old Roman Catholic nurse employed in the Henderson General Hospital in Hamilton, charged that she had been discriminated against for refusing to assist with abortions. Miss Martin lodged a complaint last March 31 after being demoted from head nurse in the labour-delivery unit to regular-duty nurse in the surgical ward, with a pay cut of more than \$100 a month.

"The Ontario Human Rights Code, after a three-month investigation, ruled on July 8 that Miss Martin had not been discriminated against because of her Roman Catholic faith. According to Director Daniel Hill, the essence of his Commission's decision was as follows:

"Therapeutic abortions are a legal and prescribed medical procedure in Henderson General Hospital.

"It is the rightful expectation of the hospital authorities that a nurse, who is an employee, should carry out those duties to which she is assigned.

"It was the Commission's view that Miss Martin was not discriminated against within the meaning of Section 4 (1) of the Code because of her creed, but, rather, due to her inability to carry out, as an employee, lawful hospital policy.

"Although we dismissed the case, we suggested that the hospital take certain compassionate steps in terms of reinstating Miss Martin to a position equivalent with her former status in another hospital ward other than the Labour and Delivery unit. We also suggested that her original salary be readjusted to her former level."

The seminary and Bible Institutes began classes this fall with over 80 students being trained for the Church in Mexico. Rev. Van Oyen has recently come to Mexico and has accompanied me on my visits to many of our Missions. The next four months will be a period of orientation for him, since he will replace me as Director of our Missions in Central Mexico in order to release me for other duties here.

In the past week we traveled over 1,800 miles and met with pastors and workers in our Missions. In one of our remote Missions — which is 20 miles from the nearest highway — I sent a student to preach and teach for two weeks. They have no pastor and meet regularly for worship and Bible study. Three or four times a year a student is sent to minister to them. The only adult who can read and write in the congregation is the secretary of the consistory. The student reported that often the secretary was working away from home and was not able to read the scriptures at the services. It was inspiring to hear that a 13-year-old girl of the group who can read

and write was reading the Word and then the group would discuss it. How we praise God that in spite of these handicaps there are four more there who desire instruction and wish to be baptized.

We also praise God for blessings upon the ministry of Bible distribution. In one area of Oaxaca a Roman-Catholic priest was converted. Some time ago he resigned his priesthood. He has started many study groups in the area. Recently, 86 were baptized. There are now over 200 individuals who have confessed their faith in Jesus Christ in that area. The priest was asked what accounts for all this. His reply was that the Holy Spirit is working, but it all started after 200 New Testaments were distributed over the area.

As Director of Scriptures Unlimited in Mexico I had the privilege of attending the dedication of a Zapotec New Testament in a remote town in the state of Oaxaca. It was a great experience. We had to take a small plane to the village (to walk it would have taken 3 days). Wycliffe translators have worked over 30 years

some reason I feel very old.

The Peterborough Christ. Ref. Church Bulletin brought this news item:

FIRST FROM U.S.S.R.

Two Soviet workers from the Ukraine are studying at the Betel seminary, Malmo, Sweden, to become Baptist Ministers. The seminary rector, David Lagergren, said there are about 500,000 registered Baptists in the Soviet Union, but none had been permitted previously to come to Sweden for religious studies.

The pastor's page in Whitby's church bulletin does not need any introduction this time:

During my stay in the Netherlands, last summer, I met in one of the churches in which I preached a Miss Elsingam who was a deacon in that particular church. I invited her to write down for me some of her personal experiences as an office-bearer. Last week I received her letter, and I will just reproduce the letter in this and some following bulletins:

"When he was on vacation in the Netherlands, your minister, the Rev. Tuyl asked me to write for your bulletin in particular about the woman in office, how she experiences her office, and how the congregation accept her. Let me first of all make you familiar with the situation in my district. Our district - council has three female office-bearers: One elder who is a visiting nurse, one

deacon who is a housewife, and I am a secretary. Our age is about 40 years. My experience as a deacon is limited to the situation as it is now in the Netherlands. It happens rather often than one associates the word deacon with ministry to the poor. In that case people would forget that the ever increasing measure of social legislation has given the deaconate an entirely different function. There remain people who must receive financial assistance, but there are many more and different tasks for the deaconate. The word deacon means actually servant. It may not be so that serving becomes the exclusive task of a number of deacons. The serving must be done by the church, that is the congregation. One of the main tasks of the deaconate is to activate the congregation to service, to help the congregation to be actively serving. There ought to be between the congregation and the deaconate such a relationship that the emphasis does not rest too much solely on the office of deacon, but rather it must become so that the congregation together with the deaconate serves. Perhaps you ask yourself what could be the content of this serving. I give some examples: a. care for the aged, care for widows and widowers, care for those who are physically or emotionally handicapped, care for unwed mothers, and care for those who are chronically ill. These are examples, and many more could be added.

PULPIT & PEW

A PAGE ON CHURCH LIFE
REV. F. GUILLAUME
101 FAIRVIEW DRIVE
BRANTFORD, ONTARIO

After all this well presented information, the report asks a number of questions:

"What is the issue?"

"Is it simply that the government should not condone abortion? Or that Miss Martin should not have been required to help perform an abortion because it is against her beliefs? Or that the Hospital should have asked another nurse to take Miss Martin's place? Or that Miss Martin rebelled against the laws of the land, disobeyed her employer's authority and the Hospital's orders?"

"These questions raise still others. What is the place and task of government? What is meant by human rights, fundamental freedoms, and civil liberties? Should the law describe and protect them? To what extent?" etc.

The writer makes some closing remarks which should be brought into practice as soon as possible, not only by the members of the Church Committee for Contact with the Government but by all of us:

"There is much more to this issue than meets the eye. All the more reason to engage in Scripturally-directed reflection 'and research! Such essential preliminary work should be done in various areas, at different levels, and by a community of appropriately qualified people with a common vision and a single purpose."

to translate the New Testament into this difficult language. The fruits of their labors are a sizable congregation in an area where there has been resistance to the Gospel. Scriptures Unlimited has printed for distribution in Latin America scores of New Testaments and portions in many different Indian languages. The Holy Spirit is using these efforts to bring many to a saving knowledge of Christ.

More exciting news comes to us via First Hamilton, Ont. C.R.C. about

CALVIN COLLEGE

It is good to hear of the work of the Holy Spirit among young people. The following is from a report of Calvin's Student office:

"We have noted the moving of the Spirit in many ways. We have had less of the tensions that characterized the College and Seminary over the last two years. The students are more relaxed and congenial. Voluntary chapel attendance is way up. The visible

spiritual life has increased among them. A spirit of commitment and cooperation pervades the campus this fall.

This year sixty Bible Study and Fellowship groups have organized on the campus, each arising out of Student initiative.

Our chapel program this year is marked by diversity. We have a number of chapels running concurrently. The main one, meeting in the Fine Arts auditorium, has Celebration and Praise as its central theme. Smaller group chapels are also held regularly. There are four foreign language chapels every week, one day each in Dutch, Spanish, French and German. Morning prayers and a special chapel organized around Christian literature are conducted twice a week. In addition, small groups meet for devotions. Not all students can, or do, avail themselves of these varied and valuable opportunities, but the majority do."

Comment: Is it not marvelous that we may see this gift of the Holy Spirit in the lives of the younger generation? How do we take part in this work this year?

The bulletin of the Chatham Ont. C.R.C. in "Consistory Report" brought the following communication close to the ears of the members:

It was decided to present a proposed letter of the committee to the congregation pertaining to our persecuted brothers and sisters in Red China, and the visit of President Nixon to that country in February 1972. Let us all show our interest and concern and write, but above all, let us remember them in our prayers.

A request came to the consistory recently concerning the placing of a chain letter on our church bulletin. During the discussion of this matter the consistory felt a definite need for this type of action. In the recent past we have had similar requests. One such time was when the Apollo 8's crew read the Bible from space. Christians were urged to encourage the crew to continue this type of action in the future. More recently a request for the equality of education was placed before Premier

Davis. At this time a Christian brother in Brantford who is concerned about our brothers and sisters behind the bamboo curtain, came with the request of promoting a chain letter to be sent to Mr. Richard Nixon, president of the U.S.A. Therefore the consistory has appointed a committee with instructions to set up some kind of program so that as Christians we may become more actively involved with submitting our views to people in public office. We feel that we as Christians all should be concerned about our persecuted brothers and sisters behind the bamboo curtain.

TRY IT! No. 59

A is less than no, according to Paul.

Solution of No. 58:

Press Parade (pears spread)

To Discriminate

From Latin: dis (apart) and crimen (verdict; object of reproach); so the Latin verb discriminare means to divide, to distinguish. Our verb to discriminate may sometimes mean: to see or to tell the difference between people or things, but more regularly it is used as: show partiality. (in favour of) or prejudice (against).

PRINTED

This was the Pastor's page in the Whitby, Ont., C.R.C. bulletin on Christmas 1971.

Christmas — memories. I remember that around this time my father began to shop around for a rabbit. In my street, people ate rabbit on Christmas Day. Having succeeded in securing such an animal, our neighbor had to assist in butchering it, because my father could not do that. At one occasion I watched the neighbor in the butchering — process, and I fainted. An uncle and aunt of mine, one year raised their own rabbit, but when the time of Christmas came around, the whole family went into mourning, and it was decided to spare its life.

That rabbit lived to a ripe old age. The day after Christmas a man came around to buy the rabbit skin, he weighed the skin and paid according to the weight. We put little stones in the legs so that we would get six cents instead of a nickel. The day after Christmas was the birthday of one of my aunts, and we paid our annual visit. According to my father, a Christian could not ride the tram on that day so we walked five miles each way. Christmas 1943, in a concentration camp

somewhere in Poland. We had managed to steal a bag of potatoes, and we ate potatoes and traded the skins for tobacco. The temperature unbelievably cold. There was no Bible, we tried to recite Luke two from memory in which we succeeded quite well. Via the Red Cross we received a portion of flour which we cooked in water. People died by the dozens that day.

Christmas 1947. Dug in with another fellow in a foxhole. Trying to get into some railroad station.

Christmas — Eve it began to rain, not drops but torrents. Pretty soon we gave up trying to stay dry. Toward the morning it eased off, and with daylight the rain stopped. We got in the railroad station on the thirty-first of December. A train arrived with our replacement and we went back. By the time we arrived at our station most of the men were drunk.

Christmas 1949. Made it home just in time. A strange and vaguely guilty feeling of being alive. Had just learned to walk again after being in bed and on a wheelchair for more than six months.

Here it is Christmas 1971, for

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With thankfulness to God, the Giver of Life, we are happy to announce the birth of our first child, a son,

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The grateful parents:
Fred & Sylvia Breukelman.

Born February 13, 1972.
R.R. # 7, Tillsonburg, Ont.

With great joy and gratitude to God, we are happy to announce the birth of our daughter,

SHERRI CHRISTINE

born on February 14, 1972, 8 lbs. 11 oz.

A sister for Charlene and Robbie.

Ronald and Joyce DeJong
(nee Oegema).
39 Chester St.,
St. Thomas, Ont.

Mr. & Mrs. Harm Kelly of R.R. #2, Dunnville, Ont. are happy to announce the marriage of their daughter

INA

to

Mr. HARRY BETHLEHEM
son of Mr. & Mrs. Alle. Bethlehem of R.R. #1, Wellandport, Ont.

The wedding will take place D.V. on March 4, 1972 at 2.30 P.M. in the Bethel Christian Ref. Church of Dunnville, Ont.

Future address:
R.R. #1, Wellandport, Ont.

For all the tokens of love shown unto us by our 40th wedding anniversary we would by this way say: Thank you very much.

C. Overgaauw.
M. Overgaauw-Beukelman

Ezinga 1927 Brampton 1972

The Lord willing on February 26, 1972, we hope to celebrate with our beloved parents

SYTZE DRYFHOUT
and
GEERTJE DRYFHOUT
(nee BURGLER)

their 45th wedding anniversary.

We are thankful that the Lord has kept them in his care and pray that the Lord will give them continued health and happiness in the future.

Psalm 31:21A.

Their thankful children:
Brampton: Louis and Theresa Molenhuis
Amsterdam: Kees and Emmy Dryfhout
Springdale: Sjabbe and Anne Dryfhout
Springdale: Frank and Jane Dryfhout
Brampton: Tjeerd and Marsha Smit
Newmarket: Walter and Anne Dryfhout
Georgetown: John and Sita Borg
Brampton: Weir and Kathy Siderius
St. Ann's: David and Catrina Dryfhout
Glen Williams: Dick and Trudy Poot
Tony and Connie Dryfhout
and also 39 grandchildren.

Apeldoorn 1937 - Guelph 1972
With gratitude to our faithful God, we inform you that on February 25, 1972 we will celebrate with our beloved parents and grandparents

MELLE HAAN
and
ANNE HAAN-GRONDSMA

the festive occasion of their 35th wedding anniversary.

We pray for His continued blessings in the years to come.

Brantford: Klaske & Gerry Stoffelson
Annette, Geraldine, Malcolm, Gerald

Orton: Hilda & Jim Visser
Norman, Angela, Melvin, Marian

Burlington: Joanne & Jack Boonstra
Jamie & Peter

Preston: Cindy & Sweitse Slootegraaf
Elaine

Guelph: Anne & Rink Duiker

Home address:
36 Manor Park Cresc.,
Guelph, Ont.

Soestdijk 1947 Oshawa 1972
The Lord willing, on February 28, 1972 we hope to celebrate with our dear parents and grandparents

HANK METSELAAR
and
TINA METSELAAR,
nee HIEMSTRA

their 25th wedding anniversary.

May the Lord spare them for many years to come.

Hymn 408:3
Pardon for sin and a peace that endureth,

Thine own dear presence to cheer and to guide,

Strength for today and bright hope for tomorrow,

Blessings all ours, with ten thousand beside!

Refrain:
Great is Thy faithfulness! Great is Thy faithfulness!

Morning by morning new mercies we see;

All we have needed Thy hand hath provided,

Great is Thy faithfulness, Lord, unto us!

Whitby, Ont.: Clarence & Sandra Metselaar

Oshawa, Ont.: Jack & Hilda Groat,
Cheryl Lynn

Scarborough, Ont.: Mary Metselaar

Oshawa, Ont.: Lucy, Nancy, Thomas.

Open house 3 p.m.-6 p.m. Sunday, February 27th, 1972, at home.
1442 Evangeline Drive,
Oshawa, Ontario.

Heden ging van ons heen mijn geliefde vrouw en der kinderen zorgdragende moeder

JACOBINA FROUKJE VAN HUIZEN,

in de ouderdom van 69 jaar,

nog treurende over het heengaan van onze geliefde dochter en zuster Agnes van der Ende. Zij ging heen in de volle verzekerdheid des geloofs, verlangende bij haar Heer en Heiland te zijn.

Psalm 23 (onberijmd).

Mr. A. van Huizen.

Victoria: Mr. & Mrs. H. van Huizen en kinderen.

Richmond: Mr. & Mrs. L. van Huizen en kinderen.

Burnaby: Mr. A. C. van der Ende en kinderen.

Holland: Mr. P. D. van Huizen

Toronto: Mr. & Mrs. H. J. Groenewold en kinderen.

4 Februari 1972.

563 - No. 2 Road,
Richmond, B.C.

One day He comes for me, And that will be victory.

In that faith expressed and confessed the Lord took unto Himself, our beloved son-in-law, brother-in-law and uncle

HENRY ZANTINGH

suddenly on Saturday, February 5th, 1972. Beloved husband of Trudy Klooststra, dear father of Kenneth and Carolyn. In his 36th year.

But God hath promised Strength for the day, Rest for the labor, Light for the way, Grace for the trials, Help from Above, Unfailing sympathy, Undying love.

Mr. & Mrs. R. Klooststra, R.R. #1, Codrington, Ont.

Ellen & Clarence Scheepstra

Ruby & Bill Liestra

John & Ann Klooststra

Sieger & Henny Klooststra

Mike & Aggie Klooststra

Sylvia & Sako Greydanus

Elizabeth & Don Harnden

Doris & Frank Vreugdenhil

Jane & Pete Dibbitts

Mary & Jasper Keizer

And 28 Nieces and Nephews.

On Saturday, February 5th, 1972 the Lord suddenly called into higher service our dear friend

HENK ZANTING,

at the age of almost 36 years.

May the Lord comfort and sustain Trudy and the children and relatives.

"Commit your way to the Lord, trust in Him, and He will act." Ps. 37:5

Jake and Loes Smit

Klaas and Pat Smit

Dick and Emmy Voskamp

John Kuipers

Trenton, Ont.

The Lord took away from us our dear friend

A. VAN ASPEREN,

beloved husband of F. van Asperen-Toering.

Hudsonville, Mich., U.S.A.

February 7, 1972.

"I am the resurrection and the life. He who believes in Me, though he die yet shall he live, and whoever lives and believes in Me, shall never die."

John 11:25, 26.

Mr. & Mrs. W. Tjoelker

Mr. & Mrs. P. de Boer

Mr. & Mrs. Wm. Kremers

Mr. A. Bijker

Mr. & Mrs. S. Harkema

Mrs. P. Boonstra

Rectification

On December 9, 1971, it pleased God to take unto Himself our beloved grand- and great-grandmother, Mrs. Bontje Wagenaar, and on January 23, 1972, in His infinite wisdom, He also took unto Himself suddenly our dearly beloved mother and grandmother,

Mrs. EKE DE VRIES- WAGENAAR,

at the age of 56, since Feb. 9, 1966 widow of Haring De Vries.

Knowing that she is re-joining in her Lord and Saviour is our comfort.

Philippians 4:19, "...God shall supply every need of yours..."

The sorrowful children:

Bonnie and John Haverkamp.

Ann and Dave Rawcliffe.

Christine and Aukie.

3 grandchildren.

Prospect Hill,
Port Dover, Ont.

Heden nam de Here, zacht en kalm, na een ziekbed uit ons midden, onze geliefde, zorgzame vader, opa, broeder en oom

JASPER HOOGENDAM,

in de ouderdom van 78 jaar.

Sinds 1944 weduwnaar van Alida van Atten.

Delft: J. Versteeg-
Hoogendam

C. W. Versteeg

Woodstock, Ont.: W. Hoogendam
A. C. Hoogendam-
de Zoete

San Pedro, Cal.: L. de Vries-
Hoogendam

J. de Vries

Apeldoorn: A. Meylink-
Hoogendam

K. Meylink

St. Catharines, Ont.: P. Hoogendam
J. F. Hoogendam-
Verschoor

Embros, Ont.: M. Sinke-Hoogendam
J. Sinke

Berkel: A. Verhoeff-
Hoogendam

S. Verhoeff

Sapelle a/d IJssel: A. J. Hoogendam
M. A. Hoogendam-
Mizelmoe

's-Gravensande: P. L. Prins-
Hoogendam

A. C. Prins

Zwartewaal: J. Monteny-
Hoogendam

H. Monteny

en 43 kleinkinderen.

Zoetermeer, Ned.

7 Februari 1972.

God nam, nog onverwacht, tot Zich in Zijn Heerlijkheid ons medelid

CORNELIS SCHUILING,

op de leeftijd van 73 jaar.

Hij mag nu eeuwig zingen van Gods goedertierenheên.

Ps. 89:1.

Dit is de grote troost voor hen die hem zo lief waren.

8 Februari 1972.

Namens de bejaarden-club der Chr. Ref. Church,

S. Oegema.

St. Thomas, Ont.

Vanuit Holland ontvingen wij het bericht dat, na een langdurige ziekte, op 13 februari 1972, onze Here heeft thuis genomen in haar slaap, onze innig geliefde schoon-zuster

AALTJE VANDER BEEK,

geb. SMIT,

geliefde echtgenote van Albert Vander Beek.

"Ik weet aan wie ik mij vertrouwde,

Al wisselen ook dag en nacht.

Ik ken de Rots waarop ik bouwde:

Hij feilt niet, die uw hulp verwacht.

Eens aan de avond van mijn leven

Breng ik van zorg en strijden moe

Voor elke dag mij hier gegeven

U hoger, reiner loflied toe." (Gez. 28:2)

Mr. & Mrs. Jacob Vander Beek, R.R. 6, Dunnville

Mr. & Mrs. Abe Bruinsma, R.R. 5, Dunnville

Mr. & Mrs. Mijndert Hartman, Haarlem, Holland

Mr. & Mrs. Henry Van Rijswijk, R.R. 7, Ottawa

Mr. & Mrs. Berend Vander Beek, R.R. 6, Dunnville

Mr. & Mrs. Richard Hoekstra, R.R. 5, Dunnville

Mr. & Mrs. Arthur Vander Beek, 714 John St., Dunnville

Mr. & Mrs. Edward Boersma, R.R. 1, Bronte St., Milton

Mr. & Mrs. Henry Vander Beek, R.R. 6, Dunnville.

O February 11, 1972 the Lord took home after a short period of suffering our dearly beloved husband and father

GERRIT VANDER GAAST,

at the age of 48.

"What then shall we say to this? If God is for us who is against us?" Romans 8:31

Corry Vander Gaast-Koopmans

Wendy Grace Gerlof John Nancy Corinne

29 Elgin Street,
Bowmanville, Ontario.

On February 11, 1972 Almighty God in His infinite wisdom took unto Himself into His eternal Glory our son, brother, and uncle,

GERRIT VANDER GAAST,

at the age of 48.

Bowmanville, Ont.: Gerlof Vander Gaast

Delfzyl, Gr.: Henk and Ans Vander Gaast

Bowmanville, Ont.: Albert and Trix Vander Gaast

Jacob and Johanne Vander Gaast

Wiebe and Hottie Vander Gaast

Jelle and Hennie Vander Gaast

Andy and Frances Mulder

Jarvis, Ont.: Thys and Annie Vander Gaast

Bowmanville, Ont.: Anne and Hammie Vander Gaast

Nieces and Nephews.

Bowmanville, Ontario.

February 1972.

In your mercy, wisdom, and everlasting love, Lord, you took away from us our dearly beloved son-in-law and brother-in-law

GERRIT VANDER GAAST,

at the age of 48 years. Husband of Corry Vandergaast-Koopmans.

"One thing I ask of the Lord, one thing I seek that I may be constant in the house of the Lord."

Lemmer: J. Koopmans
R. Koopmans-
De Vries

Amsterdam: C. Bouwman
N. Bouwman-
Koopmans

Dokkum: S. J. T. Bosma
J. Bosma-Koopmans

Follega: P. Winia
A. Winia-Koopmans

Rynsburg: P. Huisman
F. Huisman-
Koopmans

Lemmer: D. Kelderhuis
R. Kelderhuis-
Koopmans

Leeuwarden: M. F. Koopmans
C. Koopmans-
Koopmans

Whitby, Ont.: F. Koopmans.

Bowmanville, Ont.

February 14, 1972.

Man alleen zoekt een gepensioneerd

ECHTPAAR

om samen te wonen. De vrouw voor de huishouding, de man kan wat bij verdienen met licht werk op een paardenfarm. Vlak bij dorp in South Ontario en aan verkeersweg. Vrij wonen, goed huis. Brieven onder No. 3023, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

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Man alleen zoekt een gepensioneerd

ECHTPAAR

Christian Reformed family, living in a small village in south-western Ontario, is in urgent need for a

HOUSEKEEPER

This may be for a prolonged period of time. So we need someone who is able to take complete charge. 5 Children from 1½ to 11 yrs. Housekeeper to live in in new home with all conveniences. Letters under No. 3018, % Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

RESPONSIBLE PERSON WANTED

(in S.W. Ontario) for miscellaneous work

WHEN THE DIKES GAVE WAY 2

By ALICE LOS

Ellen would never forget the sight of their attic on that fateful night. The shadows created by the oil-lamps fluttered nervously in the corners and against the walls as if to protest against this sudden invasion of its treasured privacy on behalf of the usually deserted place.

The people had instinctively huddled together on the bare floor, seeking comfort. Mothers tried to soothe their frantic children, while several of the older people just sat there, in a daze. Some teen-age boys tried to pretend it was all a big adventure but failed to convince themselves and soon had to yield to the atmosphere of terror and dismay.

A few men ventured down to the second floor every now and then, guiding their steps with the light from a swaying lantern, and reported back on the height of the water. Within half an hour it nearly reached the ceiling of the first floor and seemed satisfied to stay there, although angry waves kept it in constant motion. Ellen had wasted few thoughts on what would become of their fairly new furniture. It seemed utterly unimportant.

For a moment she came back to the present, to sadly realize that since then she had often failed to discern as keenly between real and imagined calamities. She chided herself for this but did not want to dwell upon it much longer. She was afraid to break the spell in which her memory had captured her.

Brian had counted their guests and Ellen could hardly believe it when he came to an even one hundred!

Then they knew that actually it hadn't been Brian, but God Himself who had decided that it was time for them to go upstairs when they did.

A delay of only a few minutes would have meant a congestion of people on the old-fashioned, narrow and winding stairway and Ellen shuddered to think of what might have happened then. . . Outside, the wind still roared and tore at the roof. It was cold and they shared whatever blankets and other covers Ellen was able to provide.

Finally, the bleak light of the new day filtered through the clouds and the men crowded in front of the four small windows to survey the destruction which the furious elements had left in their path. They blanched at the sight of it. Down the street several houses had collapsed and the water in that area was solidly covered with debris of all sorts. On the other side of their house was the cemetery. The naked limbs of its trees reached from the water as in a plea for help. A dead pig came floating along and stranded against a window-

sill below where it kept bumping its head, almost sullenly. In the back, the church still stood and evidently it had served as a breakwater. What a thought! The house of God had shielded theirs! When the men turned away the women and children wanted to see for themselves. It was all they could do to keep from crying out in despair. Then Brian took a gentle, but firm lead. He had gone down to his study room on the second floor and brought back a Bible and a Psalm-book. The people gladly consented to do as he asked. Five minutes later they were all sitting or standing in a semi-circle around him, their faces lifted up, eager to be consoled. Sitting in her warm sunny kitchen, Ellen vividly remembered it. Again she saw Brian standing there, his still boyish figure framed by the window, his head bowed over the open Word, their only Comfort. He read psalm 121 and talked about it briefly, conveying its strengthening power to his listeners. Together they sang, together they prayed and they took courage again. Surely, the Maker of heaven and earth would be aware of what was happening to this part of His creation! And weren't

the wind and the waves used to obey Him? An air of relief pervaded the attic. There was some speculation as to the extent of the disaster. In an impulse, Brian had grabbed their very small table radio before he jumped to safety. But what good was it to them now? There was no electricity and the howling wind together with the rolling waves seemed to laugh at human ingenuity which they had rendered useless. Maybe it was just as well. For a while at least they were spared the agony of knowing. Ellen went to her bed room and came back with a bundle of diapers for all the crying, uncomfortable babies.

At her request some men

brought up the few chairs they happened to have on the second floor to give old Mrs. Pieterse and some others a better place to sit. Poor Mrs. Pieterse! Not only was she old and frail, but blind too and she could hardly grasp what was happening.

By now, the lack of food was becoming a problem. In all the confusion before the water came, Ellen had just found time to bring the breadbox upstairs. Sadly she thought of all the food which she had left in her kitchen cupboards. A few other women had some food with them. They took stock of what they had and divided it among the children and older people, saving some for later in the day. Suddenly there was a ripple of excitement. Rounding the corner of the next street, a rowboat came into sight, evidently heading towards the parsonage.

(To be continued)

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
Feb. 28	Feb. 25	Feb. 23 noon
Mar. 6	Mar. 3	Mar. 1 noon
Mar. 13	Mar. 10	Mar. 8 noon
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